THE CHURCHMAN.

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For the Churchman.

The Nativity.

ST. LUKE GOSPEL 1. 8—20.

All still on earth, all pure on high,
Save where the soft clouds barred the sky.
The wave was peace, the air was balm,
And through the bars,
The golden stars
Shone solemnly and calm.

Beneath that concave blue and deep,
The herds of Bethlehem watched their sheep;
When sudden, with a sound
Like gushing springs,
The Angel wings
Shed light and glory round.

To you a Saviour comes!" they cried.
And as the tidings echoed wide,
And o'er the breathless silence rang—
From their abode,
The Sons of God
Waved their white plumes and sang.

That night, in Bethlehem's lowliest shed,
A young and virgin mother prayed,
And watched, all breathlessly and awed—
O, matchless sight
Of strange delight!—
Her infant and her God!

Ev'n now the aloes in his cup
Showed plainly when the babe looked up.
The mother saw and marked the loss:
For even now
Lay, on his brow,
The shadow of his cross!

O, Jesus! when thou com'st again,
With all that radiant Angel train,
Then call me to thy heavenly dome;
And bid them bear,
Through pathless air,
The ransomed sinner home! ACOLYTIS.

Communications.

For the Churchman.

Mr. Editor,—The editors of the secular paper in which Dr. Wainwright made his appeal from your notice of his book, did me the favor of inserting the communication on the same subject of which you were pleased to speak kindly in your last. I afterwards sent a second communication to the same paper; the object of which was, first, to remedy an acknowledged defect in the former one, and secondly to quote the high authority of Wheatly, a standard writer, and through him of Bishop Cosin, of whom Dr. Wainwright had made favorable mention. Since this last communication was sent to the office, it has issued four numbers of its paper, and yet no notice has been taken of it. I of course regard this as an intimation that the editors find it convenient to suppress it. That portion of it which was designed to supply a defect in the former one has been anticipated by your reprint of Bishop Hobart's beautiful prayer for the dead. That relating to Mr. Wheatly and Bishop Cosin, I respectfully ask the favor of your inserting, and accordingly send it in a P. S. — FACT.

P. S. The following is the extract referred to:—

"That Bishop Hobart and Dr. Wainwright may not be too hastily judged for including in their devotional writings *prayers for the dead*, I take the liberty of adding something from Wheatly's "Illustration of the Book of Common Prayer of the Church of England," made a standard work by our House of Bishops, and adopted, I believe, as a text-book in *all* the Protestant Episcopal Theological Seminaries in this country. The author is speaking of the portion of the Burial Service to which Dr. Wainwright refers in his letter to you; and in so doing quotes largely from 'Bishop Cosin,' to whom also the Doctor refers. Wheatly observes:—

"The sentence may well enough be understood to imply the dead as well as the living, for we pray that *we with all those who are departed in the true faith of God's holy name may have our perfect consummation and bliss;* which is not barely a supposition that all those who are so departed *will* have their perfect consummation and bliss; but a prayer also that they *may* have it, *viz.*, that *we with them, and they with us* may be made perfect together, both in body and soul in the external and everlasting glory of God. For 'though, (saith Bishop Cosin upon this very prayer,) the souls of the faithful be in joy and felicity; yet because they are not in such a degree of that joy and felicity as that they can never receive more than they have already; therefore in the latter part here of this our prayer, we beseech God to *give them a full and perfect consummation of bliss both in body and soul in His eternal kingdom of glory*, which is yet to come. And whatsoever the effect and fruit of this prayer will be, though it be uncertain, yet hereby we show that charity which we owe to all those that are fellow servants with us to Christ: and in this regard our prayers cannot be condemned, being neither impious nor unfit for those that profess the Christian religion. For in like manner if I should make a prayer to God for my father or mother, for my brother or sister, for my son or daughter, or any other friend of mine who were travelling in a journey, beseeching Him that He would prosper them in their way, and keep them from all danger and sickness till they should safely and happily arrive at their journey's end, and the place where they desire to be; although at the same time when I prayed this for them, peradventure they be arrived at the place already, (which I know not,) with all safety, and met with no danger or diseases by the way, whereby all my prayer is prevented; yet the solicitude and charity in the meanwhile, that I had for them cannot be justly or charitably reprehended by any others." Much to the same purpose just before: "Although, (saith he,) it cannot be exactly and distinctly declared what benefit the dead receive by these prayers which the living make for them; yet if there be nothing else, there is this at least in it, that thereby is declared the communion and conjunction which we have still with one another as members of the same body whereof Christ is the Head." So also before him Bishop Overal in his notes upon this same place: "The Puritans (saith he) think that here is prayer for the dead allowed and practised by the Church of England, and so think I; but we are not both in one mind for censuring the Church for so doing. They say it is popish and superstitious; I for my part esteem it pious and Christian. The body lies dead in the grave, but by Christ's power and God's goodness shall men be raised up again: and the benefit is so great, that sure it is worth the praying for: because then we may pray for what we ourselves or our deceased brethren as yet have not, therefore doth the Church pray for the *perfect consummation of bliss both in soul and body* to be given to our brethren departed. We believe the resurrection, yet may pray for it as we do for *God's kingdom to come*. Besides, prayer for the dead cannot be denied but to have been universally used of all Christians in the ancientest and purest times of the Church, and by the Greek fathers, who never admitted any purgatory, no more than we do, and yet pray for the dead notwithstanding. What though their souls be in bliss already? They may have a greater degree of bliss by our prayers: and when their bodies come to be raised and joined to their souls again, they shall be sure of a better state. Our prayers for them then will not be in vain, were it but for that alone."

For the Churchman.

"The Expense of Disunion."

NO. II.

We look, then, at the actual condition of Christianity in such a village, and we find four or five, sometimes eight or ten distinct societies. The old established Presbyterian or Episcopal, the Baptist, the Methodist, and others. Four or five houses of worship, half or quarter filled, where there might be one well attended; four or five societies struggling for existence where one could live decently and easily,—four or five ministers half starved, where one could get a respectable support. And round about this fragmentary Christianity a flood of non-professors constantly increasing in numbers, not immoral or evil or wicked, but the main body of them good, industrious, moral men, who, from their steadiness and sobriety would be an honor to any denomination. Indeed, I have heard it remarked that trickiness and craft and little meannesses of dealing are far more likely to be found among professors, and high and honorable feelings among non-professors. These men are kept in actual heathenism by the disunion among Christians and its consequences daily before their eyes, and by nothing else.

For what is the position in which these societies show themselves to them? Are they not in direct competition the one with the other for the very means of existence? for the cash that is to pay their expenses and keep them alive as separate corporations? Disguise it as you may they are in competition, and for money—the money of course for a certain purpose, but still money is the first object. They are religion-shops, rival stores; the trade spirit is upon them—the spirit of party too, and all the dishonesty, the unfairness, the paltry intrigue, and the smallnesses that flow from them. This is what disunion does at the very first start. It puts religious societies in a position of which these things are the natural and almost inevitable consequences. 'Yes, but these things should not be so; true Christians will not yield to these temptations or be infected by them.' True you put a man's house in the centre of a rotten marsh, and you say to him, 'Now, my friend, you ought not to take fever, you should not do so by any means.' He agrees with you perfectly both as to the propriety of the advice and his own intention, and has it nevertheless. Will talk heal any wounds or mere words plaster any gash? We trow not.

'But the clergyman is bound by his profession to keep down such a spirit, and by his position has the power to do so.' Of course he is, and yet he is precisely the person most liable to such influences; his living in the most of cases depends upon the society being kept up; he would be more than a man, therefore, if this object were not a main one in his thoughts, and it is in competition with others, and by this competition this object succeeds. Hence his position as the minister of a society in competition with others, in some measure does away with his appreciation of the general character; it concentrates upon him the temptations to all the evils which come from the position of his society, and except he is most determined in it, his opposition to them, it forces upon him the leadership in them all, party-spirit, jealousy, trade-competition, underhanded intrigue, the maintenance of old prejudices and ill will. His character, too, as a clergyman, setting him apparently above all these, gives him the advantage of promoting them all without impeachment, if he will only do so decently, smoothly, plausibly. And we know how easily in these days craft and intrigue can veil themselves under fair-seeming shapes. I do not say that it is always so, or even that it is so in the majority of cases. But I do say that the experience of many persons will tell them that there is among Protestants such a thing as 'holy craft' and 'pious spite' as well as 'pious fraud' among Romanists. I do say that the position of disunion tends to create these feelings among clergymen, and I will not suppose that in all cases this position is without its influences.

What then is the case of the Episcopal clergyman in such a position? He generally feels its evils, and will not be brought under their influence. Hence his true policy in such cases is to go on as if no other society save his own existed in the village, to leave them to themselves, to have nothing at all to do with them or their rivalry, but to confine his intercourse to the attendants upon his own ministrations—a policy which is both that of peace and the most consonant to the principles of the Church. And every one that has done otherwise has both given up part of his principles, and finally found that his 'dear Christian brethren' have let him feel a portion of the 'evils of disunion.'

Let us then look at the societies a little further. There are in each, we will say, several thoroughly and devotedly pious persons. These, if in the body of one society, would be united and of vast influence. As it is they are separated two or three in one society, two or three in another, as completely and effectually debarred and excluded from actual intercourse and sincere co-operation as if they lived miles apart. Their union in one would make the actual object of religious association in the village to be religious progress, as in truth and fact it ought to be, and as it is not. The most pleasing object being the keeping up of the society the natural object is jostled out of place, and these pious persons have not the lead they ought to have. True piety is neither bustling nor obtrusive. Others, therefore, of a different class take the lead. The mass of all congregations being of that middling class who under such an influence could be led on to greater degrees of spiritual progress, are led not by them but by the talkers and by the two or three bustling and energetic professors or non-professors, who have a keen sense that the society must be kept up. 'This first—then as much piety as you please—but piety that will tell.'

From these men and the talkers, their natural allies, come all the evils that in these days injure religion. From their revivalism 'it will fill the Church;' from the rapid change of preachers in hope of getting a preacher who will empty the antagonist houses; from them the craving after popularity and the crouching to rich and influential men; from them many a paltry intrigue and many a piece of penny-wise, pound-foolish craftiness.

The non-professors look on, keen, clear-sighted men; they note these things; they bear them in mind; they argue from them, and truly, that the one object of all these actions is the increasing and sustaining that society, and being outside themselves, and therefore taking altogether an outside view, they ask, 'Is this Christianity? What avail sermons, then, or conversation replete with spiritual knowledge against all these impressions and these facts?'

Such a position being inconsistent with the very notion of a Christian Church and the principles of the Gospel, naturally creates dissatisfaction and disunion even in the bosom of the society itself—yet these manifestly are fatal to it. Hence they *must be* kept out, kept down, and put down. For this the same machinery is introduced that is used in political parties. The trade-spirit brings in the party-spirit and all its operations, the same determined and unscrupulous overpowering of the weak, the same compromises and understandings with the strong, the same doing of every thing for the sake of popular opinion, the same sacrifice of every thing to the main end which, as in party politics, is existence. Hence, in such a case, ecclesiastical tyranny in the highest degree.

And in the mean time the supporters of each society in the village have to pay four times as much as they would do were all united; nay, I believe that a man worth fifty thousand dollars has often to contribute more than he who is worth that amount in land has to do under the tithe system in England, a great deal more than he does there who is worth so much in money. The three or four miserable struggling societies pay more than would keep up one flourishing society. They pay for more than this; being a minority they pay for the majority. For religion being an universal benefit all should contribute towards its support, and all would do so willingly and readily were religion one. But these folks having by their operations originated the class of non-professors, and deprived them in their infancy and adult years of the great blessing of holy baptism, are by the providence of God compelled to pay for them also.

This extra payment also becomes a means of increasing the number of non-professors. For thus there is actually a premium upon irreligion. The divided state of religion makes the burthen four times greater than it should be; again the same divided state makes it unimpres- [illegible] ginning to think the expense greater than the profit. 'Oh,' says some one, 'this is an unworthy consideration.' Very well, so it is for Christians; but there are non-professors, a class which dissent has brought into being and endowed with the privileges of heathen in a Christian land. And let me tell him that ten or twenty dollars for a pew in a city Church is no small consideration for a mechanic in one of our cities beginning life; even a far smaller sum is very important for a young man in the country who has to pay for his farm, and has yearly interest hanging over his head, as well as the ultimate liquidation of the principal.

The effects of disunion are thus manifestly succeeding in the country villages. The inhabitants of the villages of old were called pagani (villages,) hence the name 'pagans' is identical with 'heathens,' as Christianity was the longest in reaching them. If the competition or schism-system goes on and continues to produce the same effect, the same class of people stand a strong chance of being pagans again.

We look to the cities, and we see the same causes producing the same results, except that, owing to the different appreciation of Christianity which circumstances force upon the inhabitants of cities, it cannot wholly run out. The non-professor in the country is in circumstances favorable to morality. He has not close at hand the corrupting influences of the city, and the impurity in their indulgence which the actual solitude of the city affords*—the theatre, the dram-shop, the brothel, the gambling house, are not there. He has not the stimulating influence of a commerce now almost transformed into a game of hazard and chance wherein the higher prizes are held forth to unscrupulous and enterprising boldness and lax morality. He is less stimulated and less stimulable. He is constantly employed in bodily labor, that great promoter of the morality which comes from rugged health and vigorous digestion. The influences, therefore, of religion as a controlling and conservative system are less perceptible to him, and of course less appreciated. The eyes of his neighbors, too, are constantly upon him, he feels himself one of a community; whereas the very effect of a city life is isolation, the letting a man free to the indulgence of his individual tastes and habits. If morality, therefore decline in the country, it is a gradual decline in which the whole community sinks down together; in the cities it is the sudden fall of the individual. For all these reasons the man of the cities prizes the means of grace more than the man of the country.

Besides this, from business being the general employment of the inhabitant of the cities, he handles money more often and puts a less value upon it; the inhabitant of a country village sees it more seldom and puts an undue estimation upon it. Still have the cities their evils arising from the schism-system, which work as rapidly and still more deleteriously than in the country. The natural evil upon the poor in cities is *hatred of the rich;* see how this is added to by the outrageous fact of churches exclusively for the rich,—a fact which could not exist but for division,—churches in which heavy pew rents are put on, for the very purpose of excluding all but a certain class of society. Consider, then, the actual premium there is upon irreligion,—a circumstance we have above noted, but which tells fearfully in cities upon the lower class of mechanics. Consider, then, as the result of disunion the godless school-system, operating especially upon the children of the poor in which because religion is split into jarring fragments, no doctrine of any Church, no discipline, no principle must be taught—the supporters of it all acknowledging at the same time that religion ought to be taught and is one of the most necessary things! Then again, the immense opportunity division gives in cities for all kinds of religious humbug and religious imposture, from the grand and magnificent church of some respectable sect, built as a speculation to improve the value of lots, down to the minor cheats of Millerism and Mormonism. Then again, let us look at the city press, watching with keen eyes all these inconsistencies, and ten thousand more in life and conduct, all which are floods arising from the one central flow of disunion, and sneering, sluring, censuring, holding them up to scorn, which cannot be avoided, for it is deserved. They believe in no morality but that which consists in obedience to the law of the land, and the arrangements of society; and their action is consistent, they stand upon a perpetual vantage ground in censuring the inconsistencies of a religion which professing to come from God is not one in practice and reality.

Let us look, then, at the sum total of these consequences in our cities, and as the grand results we see in New York, for example, the **100,000** 'godless poor,' without pastoral care or pastoral attention, without Church-room; whole families, as I have seen myself, who for generations had been non-professors and non-attendants upon worship, in whom all sense and feeling of Christianity had died out;—a body which is the reproach and shame of a divided Christianity. Tell me ye dealers in 'Churches for the poor,' wherein the Gospel is dealt out as poor-soup in almshouses, what permanent inroads have ye been able to make upon this mass? Ye workers in societies, what can ye do to prevent the increase of this rising flood? An united Christianity would at once check it and ultimately rescue from its numbers all but the immoral, the vicious and depraved; a divided Christianity gives over to it the moral because they are poor, and then boasts itself and crows over its petty operations which only palliate the evil.

If these evils of disunion, extensive as they are, were radically different in different places, there would be no hope of a remedy; but they are the same every where, the same in all cities as in one city, the same in all villages as in one village. There is therefore hope. Everywhere the thoroughly pious have sighed over them, and been forced by them into the desire and wish for a real and actual union. And this being the case, I believe that but a few years can elapse before the cry for unity will re-echo from one corner of the religious world to the other universally. Then most probably the sect-leaders, whose interest division is, will cast away their shams and pretences, and discourse as eloquently and fervidly in favor of union as now against it, and proceed to put together some sort of a paper union, forced thereto perhaps by their increasing sense of the union of the Church. This, then, will last awhile and fall to pieces, leaving matters worse than before; until men come to see that the very principle of dissent is the principle of disunion and of division, and that there can be no union out of the body of Christ's 'One Catholic and Apostolic Church.' When that will be, we know not; that it must be we are assured. W. A.

P. S. It will be perceived that here I have treated of the evils of disunion solely in reference to the exterior progress of Christianity. The evils of it as regards the internal morality of the Gospel, I shall reserve for some future essay. W. A.

* Men talk of solitude, there is more actual and real solitude for him who wishes to be alone and unobserved, in the heart of London or Paris, than there is in the deserts of Arabia.

For the Churchman.

Infinite Divisibility—Ultimate Elements—The Resurrection Body.

Mr. Editor,—Various arguments, I recollect, enlightened my dull brain, when a college boy, on the infinite divisibility of matter,—mathematics, with curves and straight lines,—perfumery, with musk and attar of roses, filling all space with odors, yet growing no lighter,—gold leaf too,—to say nothing of splitting hairs, which process came from the metaphysical to the physical lecture-room, to eke out the illustrations. Fine things these in their day; and that day I thought was long past with me, when it fell in my way, oftener than once, to examine candidates for Deacons' Orders. This subject was included (all that part of the canon being now defunct) in the 'Natural Philosophy' of the first of the four examinations or *exanimations*, as the case might be. On one of these occasions, theology came to the aid of my rusty physics, and I asked the *exanimand* whether it was possible for God to create an infinite number of creatures:—an absurd phrase indeed, assuming that *number* may be *infinite*, yet perfectly intelligible, and in itself a *reductio in absurdum*. Each dividing of matter into smaller particles is reducing a complex creature of God into the simpler creatures or created things of which it is composed: for every grain of sand (and every atom in that grain) is a creature of God, as much as a sea beach or a complete geological *stratum* of sand-stone,—a mountain, as much as the globe,—a rock, as much as a mountain,—a pebble or fragment, as much as the rock from which it has fallen. In unorganised matter, indeed, the particles, rather than the masses, are the *distinct* creatures of the source of being. Of these simpler or smaller creatures, as *a fortiori* of the larger and more compound ones, can God make an infinity or infinite number? Of course not: and then, of course, matter is *not* infinitely divisible. And we thus determine, by dialectical theology, a question which (it has more recently struck me) may have some theological value, though none other that I know of.

But though the divisibility of matter be not infinite, it goes to the extreme of minuteness; trituration does much; solution, as of colors and things palpable in fluids, and of odors and volatiles in the air, goes much farther; and decomposition, whether effected by nature or by art, completes the disintegration. And in these final particles of matter are found, it is believed, its 'ultimate elements;' the distinct elements being atoms differing from each other so essentially as that each has properties not existing in the others and exclusively its own. So stands the philosophy of this portion of science, as developed in the present day; chemical elaboration explores the 'ultimate elements,' as distinguished from those that are 'proximate;' and deeper-searching philosophy declares that they are the final particles of matter.

Into these 'ultimate elements,' or final particles, our dying bodies are sooner or later resolved: the exceptions, mummies perhaps, (those left undisturbed,) and the latest mortals on the mortal catalogue being unimportant. And these, whether in their perfect separation or not, are the particles, which, as many of them as are requisite, returning to the respective corporeal aggregates they composed previous to death, and there re-organised, will form the resurrection-body: this being the doctrine that "all that are in the graves shall come forth," that those "who sleep in the dust of the earth shall awake," that "in *my flesh* I shall see God," or in the language of the Creed, "the resurrection of *the* body;" what shall happen to other bodies than our own not being a matter of faith. Every Christian believer is prepared for so much of this truth as is expressed in the reviving of human decay and dust; but not every believing man of science, if I may judge by an exception I once met with, a respectable clergyman, agrees so readily to the reclaiming of our *ultimate* corporeal elements from their diffusion and new combinations, and to their being again concentrated, and recomposed, and resuscitated, in the body destined to incorruption. The remains of Lazarus were next to complete, those of mummies are nearly so, the bones in a charnel-house are a large portion of the once animated fabric, and with the dust in a grave or sepulchre represent all that is not absorbed in the earth or evaporated; and these *reliquiæ*, respectively, as yet adhere or lie together or near each other; and they all are relics that are cognisable, even visible, of a once breathing frame, visibly ready for the omnipotent fiat. When however nothing of this sort is left, but the whole is dispersed, by fire, by storm, by the waves, by casualty, by time, and the transition to 'ultimate elements' "leaves not a wreck behind,"—then, forsooth, faith becomes scientifically prim;—as if the law of decomposition were not the finger of God, moving under the eye of God,—and as if His finger and eye do not mete and govern the movements of every atom, from "the beginning" to "the times of restitution of all things," and from the death of Abel to the last conflict with the king of terrors, so that not an atom ever goes astray from one end of the universe to the other,—more than all, as if 'it were any thing to God' that to us the 'ultimate elements' of matter are invisible and intangible! Divine omniscience—divine omnipotence—is the answer to every scruple of that kind. And as to that other primness of science,—how can the same atom, *if* belonging to two or more dying men at different times, be restored eternally to both!—who knows whether any one particle *was* an essential ingredient in the *substance* of two human beings at their death? who knows what *is* substance? or, what amount *of the perceptible* bulk of any *thing* is its proper substance? or, how much may be taken from a bulk without subtracting from the substance; so that, were there time enough, a million of the very same atoms might be in a million of dying men, yet not in the resurrection body of any one of them, and with no disparagement of their respective identities? Who but God knoweth all this? (See further Prot. Epis. V. 3. p. 194.)

And how would it be if there were no 'ultimate elements,' no final particles, perpetually and infallibly identical,—if matter *were* infinitely divisible? A thing so changeable that there is, and can be, no final fixedness about it, offers but a poor type of sameness, an equivocal pledge that what is "*the* body" at death will be "*the* body" in the resurrection. Our idea of the sameness, and indeed of the reality of a substance, is founded on that of permanency, of radical or ultimate permanency though with incidental and temporary changeableness. A plain man sees but an evanescent identity in a cloud, dividing hither and thither, till he remembers that it forms water, which is permanent. He then is told that the water itself may be more perfectly divided, and, this understood, he transfers his idea of identical reality from the water to the hydrogen and oxygen of which it is composed: for in these only he finds truly permanent matter, the *seat* of the identity of this or that measure of water, its *fixed* identity; and a material identity *not* fixed would make a philosopher-stone. The cloud is the same cloud for a mere moment; only in the water it forms does its identity last; yet even then not perpetually; not till the 'ultimate elements' are reached, which are the same wherever found and however compounded.—When I can find a substance that is infinitely divisible, I will seek a better illustration of this point.

Mourning faith commits to the grave the hallowed substance which it longs to have preserved for the eternal reward; but hyænas violate the "holy earth;" or sons of mammon ("for 'tis their nature too") cart away what half a century may have left of the "house of this tabernacle" to make room for "houses made with hands:" and the materials for the resurrection body seem to vanish! Mourning anxiety once embalmed into mummies (a paltry name for so sublime a thing—an infidel name if resolvable into the gums or spices employed) that which it would retain in safe keeping for a higher destiny; yet an Arab thief, and a scientific partaker in the theft, may defeat this hope! the "Egyptian gum" is lied through the custom-house, and taken to pieces, to be wasted by handling and dissolved in the atmosphere; and that which should "stand before God" glides off imperceptibly into space unfathomable to be forgotten! Away with such impiety. The hand of the Omnipotent is too strong, and extends too far to be thus defeated. The perfect liberation of the particles is their secure custody. The grave and the catacomb, though a willing faith can sit by them and with truth and in beauty rejoice through its tears, are but the apparent treasure-house of our bodies till they shall be restored and made glorious. Their real treasure-house, and that of their identity, their unapproachable stronghold, is the 'ultimate elements" into which they are resolved; and which, unchanged and unchangeable, will, by the command of the Almighty, and through the merits of the Redeemer, be recombined in the "spiritual" fabric "eternal in the heavens." MICROMETER.

May 21st.

Selected for the Churchman.

I know, my soul, a certain person that hath lived in great familiarity with thee for several years, hath always sat at the same table, been fed by thy own hand, slept in thy own bosom, and conversed with thee as thy most intimate favorite and friend. This fellow is of right thy servant; but the kindness thou hast showed him from the beginning, and the sparing those chastisements which his petulance deserved, have made him impudent and rebellious. For want of being kept under by the rod, he hath lift up his heel and kicked at thy life; nay he hath ensnared his master, and repaid his indulgence with a most insolent and tyrannical cruelty. Thou wouldst ask perhaps whom I drive at all this while. It is thy *old man*, who insults ever and raises sedition against thy soul, to whose just dominion he ought to submit; who proudly disdains the land of promise, and favors only the things that be of the flesh and sense. This man is blind and deaf and dumb from his birth, a wretch hardened and old in wickedness, an obstinate rebel to truth and virtue, and an irreconcilable enemy to the cross of Christ. He makes a laughing-stock of the innocent, and him that walketh in the uprightness of his heart; is always aiming at matters too high for him, bold and assuming, and boasts of things above his strength, bears no respect to any of his superiors, and in his foolish heart says *There is no God*. He pines away and frets at the prosperity of others, but grows fat and triumphs in their misfortunes and misery; feeds upon carnal and unclean imaginations, and persists in impudent filthiness without remorse; squanders his own possessions like a spendthrift, scrambles and grasps at other men's like an insatiable miser. He treasures up shame and reproach to himself, and by his dissimulation and craft and vile hypocrisy, provokes the wrath and vengeance of Almighty God. What dost thou think now of this traitor, this tyrant? If thou resentest his behavior as it deserves, thou wilt immediately cry out, *He is guilty of death, let him be crucified*. Do not therefore dissemble thy just indignation. Do not delay thy revenge. Let not thine eye spare, neither let it pity him. Crucify this man of sin boldly, resolutely, instantly; but crucify him with the cross of Christ, in which is life and salvation.—*St. Bernard*.

For the Churchman.

Tracts for the Seasons.

NO. XX.

The working out of his salvation should be the great business of the Christian's life. How it is to be accomplished is a question of momentous import which God alone can solve. The solution is given in His revealed word, the Holy Bible. As man has no natural claim to this salvation, and it has no necessary connection with his existence or character, it is a point in the divine dispensations towards him distinct from his creation, and his essential character as one of this world's creatures. His physical, intellectual, and moral properties might all be possessed by him, with this world only as their theatre of action, and as the bound of their influences and results. The future eternal world, therefore, and the salvation therein, are subjects on which no sufficient light can come from within him, either to inform his understanding, or to guide his conduct. Such light can come only from without—from God his Maker. Hence all that relates to them must be matters of faith. FAITH, therefore, necessarily lies at the foundation of the Christian character, and of Christian duty. It is the subject proposed for present consideration.

The principle of faith; its moral obligation; the rule and measure of Christian faith; and its proper influence; are the points under which, it is believed, may be included a sufficiently full treatment of the topic.

The principle of faith.

Man is a moral agent, with an inquiring and reflecting mind. Evidence is presented to him. He draws from it his conclusions. When sense affords the evidence, the conclusion is immediate, and requires no reflection. What a man sees, hears, or feels, he must be at once satisfied exists. The like may be said of those simple propositions, termed self-evident, which *must be true*, because the denial of them involves palpable absurdity.

Conviction, however, is often more gradually wrought. Evidence must be scrutinized, and its claims carefully weighed.

Sometimes evidence of this kind comes under the form of authority, supported by superior opportunities and facilities of judgment, and by moral excellence rightly claiming respect and confidence. Here, the reasonable cherishing of this respect and confidence takes the place of the examination of evidence.

Where proof is offered to the senses, and where a proposition is self-evident, and of course its denial is palpably absurd, our conviction is more correctly termed *knowledge* than *faith*. The latter is that act of the mind which embraces truth upon moral evidence, or in deference to superior judgment. This last, indeed, is but a branch of the former; because if deference to authority is reasonable and enlightened, it must be founded upon satisfactory evidence that it is deserved by the possession of superior intelligence, and of a moral character leaving no room for suspicion of wilful guidance into error.

Faith, therefore, is that principle which leads us carefully and sincerely to weigh the evidence laid before us, and being satisfied of its sufficiency, to yield a willing assent to what is supported by it.

Let us proceed, then, to consider its *moral obligation*, that is, its claims as a branch of duty.

It is a sentiment which has some plausibility on a superficial view, and which carries a powerful recommendation to those who are led astray by false appearances, in the show it makes of *liberality*, that it matters not what a man *believes*, provided his *conduct* is unobjectionable.

But who, upon serious reflection, will deny that it is a *duty* to yield assent upon sufficient evidence; and that, supposing soundness of intellect, the refusal of this is indicative of no small degree of moral defection, and directly opposed to the great interests of truth and virtue?

Suppose that God—and none but an atheist will *refuse* the supposition—declares certain *truths* to man. It will not be denied that it is man's duty to believe them. And if these truths are handed by those who first received them to others, with reasonable evidence of their genuineness, the duty is equally binding upon them.

The idea that a man's religious faith is of no consequence has a very dangerous practical tendency. It is grounded upon the supposition that there is no necessary connection between moral *principle* and moral *conduct;* that the life may be right, though the heart is in the wrong; that in the training of youth to virtue, you are not to be at pains to instil virtuous sentiments, views, and motives, but need only bring the conduct into a mechanical imitation of virtuous practice. For every argument against the duty of correct *religious* views, has equal force against that of correct *moral* views. In either case there is supposed a discipline of mind, to which none who acknowledge human free-agency can deny that every man may and should subject himself.

Reason and experience alike declare that as the heart is the fountain whence the conduct flows, it must be purified, or the life cannot be expected to be pure. This can be done only by subjecting it to the influence and control of correct principle; and the history of man fully evinces that religious no less than moral views are necessary to secure this.

Much obloquy has been cast upon the requisition of faith as a branch of duty, by representing it as a bigoted tyranny over the human mind, subjecting it to a degrading vassalage inconsistent with its native dignity and independence, and interfering with the inalienable right of private judgment. But surely no one will plead for raising the mind entirely above discipline and rule. Are its propensities and dispositions to be unchecked and unguided by virtuous sentiments and views? If not, there is no reason why they should not also be subjected to the influence and control of *religious* sentiments and views. The beauty and happiness of virtue, and the deformity and misery of vice, will be dilated on in order to excite hatred of the one and love of the other. The design and operation of this are to subject the mind to a moral discipline, and lay it under a moral obligation to submit, and to yield to the *sacred duty* of cherishing correct principles and views. And all this is known to be consistent with free agency, and safe and proper intellectual independence. What reasonable objection then can there be to a similar influence over the mind of *religious* principles and views?

And if a system of belief has been found to have a peculiarly happy effect on the religious and moral character of men, no friend to religion or morals will deny that this constitutes a strong ground of claim to men's yielding to it their willing and devoted assent.

This argument belongs, in the fullest force, to our holy religion. All the injury which it has sustained from insincere and inconsistent advocates, all the disgrace that has been cast upon it by the unholy tempers and lives of its professors, and all the unworthy means that have been used for its promulgation, establishment, or defence, may be allowed to the most captious of its adversaries; still, if their judgments retain aught of reason or of honesty, an appeal may be safely made to their own study and observation in behalf of the influence which its *acknowledged principles* have ever maintained over the religious and moral character of nations that have received it, and of individuals who have been faithful to its spirit and requirements. And especially may it be left to themselves to draw a reasonable conclusion from comparing the state of religion and morals under the influence of Christianity, with that of ages which knew not, and of places which still know not, its principles.

It must indeed be conceded that there are to be found, among the productions of heathen philosophers, some moral precepts which will bear comparison with those of the Gospel. Were it the present object to plead the cause of the Gospel in another line, substantial reasons might be given for regarding such precepts as having a higher origin than the philosopher's own mind, and as having been *brought to him*, by traditional conveyance, from instructions first given by God Himself. For the present purpose, however, we may take them as we find them, in the system of the immediate teacher. How can we account for the indisputable fact that notwithstanding the authority and influence of such teachers, and the excellence of the precepts themselves, their instructions produced [illegible] It can be ascribed to no other ordinary cause than the want of *sound religious principles* to control and regulate the heart. The marked difference in the effect of *gospel* teaching shows that the deficiency has been remedied. The embracing therefore of the principles of the gospel, or in other words, the cherishing of the Christian faith, must be a moral duty.

What now are *the rule and means of Christian faith?*

The rule of Christian faith is the Holy Bible, and that alone. It lays before reasonable men the evidences of its being a revelation of the divine mind and will. We find these to be satisfactory. Whatever, therefore, is contained in the Bible we are bound to receive as of God and not of man. It is not necessary that it should all be level to the full investigation and clear comprehension of our reasoning powers; because man's mind must be infinitely inferior to the mind of the Lord. We are called to give assent to unnumbered facts and operations in *nature*, which we should in vain attempt thoroughly to comprehend. It is therefore in perfect analogy with the character and acts of God that there should be the same feature in the dispensation of His *grace*. It is every way reasonable that we should receive and acknowledge truths simply on the authority of God. It is a salutary test of confidence in Him to have our assent required to propositions which we could not discover, and cannot thoroughly explain, because they have Him for their authority. We would justly censure an uneducated man for denying truths advanced in a treatise on philosophy, because new and unintelligible to him. And with what face can finite man set bounds to the revelations of Almighty God?

Among the means of Christian faith, therefore, is obviously to be ranked diligent and serious study and consideration of the evidences of our religion and the grounds for giving to the Holy Bible the assent of our judgments, and the interest of our hearts, as *the word of God.*

It is a happy circumstance, powerfully recommending the Gospel, and intimately connected with the proofs of its having originated with the Father of all, for the good of all His children, that an enlightened assent to its truth does not require profound investigation, or great skill in the selection and examination of evidence. While investigation the most profound, and scrutiny the most exact but add to the strength of the proofs that support it, it brings conviction to the honest and good heart from sources within the reach of the humblest capacity. Every sincere and conscientious enquirer for the truth will find in its varied evidence enough to stablish, strengthen, and settle his conviction of its divine original.

This conviction being enlightened and sincere, will lead to diligent and careful study of the contents of the sacred volume, with a single eye to conformity to such a religious system as is therein revealed. The clearly established fact that the system of Christian faith and duty was committed to the Church, and by it received and acted out, before it was reduced to writing, and the further fact, obvious on the face of Scripture, that the Church is the divinely appointed witness of Holy Writ, and teacher of men in its sacred contents, declare it to be the law of its Great Inspirer that men should seek the guidance and aid of the Church in their efforts to learn the will of God as revealed in His word.

That this study of the Scriptures, and recourse to the Church's assistance therein, may be successful, the Christian should bring to them a heart subdued to the true humility of the Gospel, and disposed, in its child-like simplicity, to receive all that the Bible contains as the word of God; cheerfully to assent to its truths however mysterious; and heartily and practically to embrace its system of faith and duty.

But chief among the means of faith, and in essential connection with every other, is an humble dependence upon the enlightening and directing influences of the Holy Ghost, who, having inspired the writers of Scripture with ability for their work, directed them both fully to disclose the necessity of His grace on the heart in order to a proper understanding of His revelation, and to give the blessed promise of it to all who will duly seek, receive, and apply it. This, then, the Christian must do if he would know what the true faith is, and possess it.

Herein is a principal feature in the superiority of Christian religion and morals over systems formed without a knowledge of revelation. They all find man weak, corrupt, and frail, with a heart naturally indisposed to the control of virtue and piety. In heathen systems, this circumstance presented an insurmountable barrier to any extensive salutary effect. In Christianity the evil is met. A divine influence to counteract human depravity is revealed, and the means for enjoying it pointed out. Therefore with his study of the divine word, and his seeking the guidance of God's Church that he may *understand what he reads*, the Christian unites an humble reliance on the grace of the Holy Spirit, without which he cannot anticipate the success of his efforts to attain and to cherish an enlightened and saving faith. He seeks that grace as God has appointed it to be sought, that thus he may be led by the Spirit, agreeably to the promise of his Saviour, into all truth, may see the wonderful things of God's law, and heartily embrace the faith once delivered unto the saints.

Whether the Christian's faith can be trusted as genuine, and *such* a faith as has made to it the promises of the Gospel, depends upon *its influence upon his heart and life.*

Considered merely in itself, faith is the assent of the mind on reasonable and sufficient evidence. When this results from a desire to believe God's word, and submit to His superior wisdom, it is of the character of a moral act, a good work. Still, however, it may be but *assent to truths.* The *complete faith* of the Gospel goes further. It adopts the truths received as practical principles, designed and fitted to influence the heart and life favorably to holiness and virtue; and unless the Christian's faith is of this character, the assent which his understanding is compelled to give to the facts and truths connected with his religion but aggravates his guilt and desert of punishment. There are, however, alas, too many professing Christians of this description. There are who acknowledge the beauty, excellence, and claims of virtue, yet hinder and oppose its influence by their own character and conduct. There are who own the existence of a just and holy God, yet wilfully and remorselessly offend Him, and boldly brave His power. There are who acknowledge a future eternal state of reward and punishment, yet live as if the present time were their whole existence, regardless of the happiness and fearless of the misery of an hereafter. There are who profess assent to the divinity and excellence of the Gospel, yet disgrace it by hearts estranged from its principles and spirit, and lives ungoverned by its precepts. There are who affect to own Christ as their Redeemer, Intercessor, and Saviour, and yet are obviously little sensible of the obligation thus resting upon them to give their souls to Him in the contrition, the repentance, the utter sacrifice of all claim to merit and sufficiency of their [illegible] Him, and entire trust in Him, for all their hope here, and all their happiness hereafter, on which He has been pleased to suspend the rich benefits of His mediatorial love. Such strange inconsistency is an awful aggravation of guilt. Such faith the Gospel well pronounces to be dead, useless, worse than useless.

Our belief in the being and attributes of God but renders us more inexcusable, unless it produces reverence of His holy name and nature, love of His goodness, fear of His justice and power, obedience to His laws, and submission to His will.

Acknowledgment of a future eternal state of retribution exposes to fearful responsibility, unless it leads to an anxiety and labor for happiness in that state infinitely greater than any bestowed on the present short and uncertain time.

Faith in the Gospel doctrine, so powerfully enforced by experience and observation of the degeneracy, corruption, and inherent weakness of human nature, and our personal guilt and unworthiness, can be shown to be sincere only by its begetting humility, penitence, a sense of our own entire inability and demerit, a constant faithful looking to God for the remedy, a striving against sin, and an earnest and all-controlling desire for God's mercy to deliver us from it, and its spiritual and eternal consequences.

Belief in the mediation of Jesus Christ, as revealed to us in the Gospel, will be worse than useless unless it produces a grateful sense of His unmerited mercy; an humble and entire reliance on His atonement as alone sufficient for our acceptance with God, and enjoyment of His favor; and devout application to the conditions on which its efficacy is made to depend.

Nor can we truly receive the evangelical doctrine respecting the Holy Ghost, whose renovating, directing, strengthening, and sanctifying influences alone can enable us to perform those conditions, unless we thoroughly depend upon His influences, humbly and faithfully seek them in all the appointed ways, and diligently apply them to the right direction and government of our moral agency.

Indeed the whole system of Gospel faith is calculated to direct the understanding, interest the heart, engage the affections, and govern the life, in the ways of God's laws, and in all His commandments and ordinances. And unless it produces this effect, we cannot claim credit for the sincerity of our professions of receiving and adopting it as our creed.

In all humility and devotion, then, let the Christian labor, through the grace of the Holy Spirit, diligently sought and faithfully improved, that his may be indeed this true and living faith. Then, raised above the mere reasonable exercise of mind, it will become a holy and sanctifying evangelical grace. In every dispensation of Providence it will support him by the certain confidence that all things will work together for his good, and that even the afflictions of the present time will tend to a far more exceeding and eternal weight of glory. In every danger it will point to that guardian-God who is the safe refuge of His people. When an humble and penitent sense of guilt makes him sad, and his weakness and frailty raise fears in his soul, it will lead him to Christ, and show him the fulness of His grace, mercy, and truth, and in them a *hope*, on which he may *lay hold* to his unspeakable comfort, and to his enjoyment of "the full *assurance of hope* unto the end." When death approaches, it will minister ample support and consolation. In the place of departed spirits, it will add to the rest that there remains for the people of God, the beatific anticipation of heavenly joy and glory yet to be revealed. When the *judgment is set*, it will be rewarded by the happy station on the right hand of the Judge, and be allowed as a commendation to that glorious issue of the grace of God which bringeth salvation through Jesus Christ, *Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world.* Then faith will have had its perfect work, and all the truly faithful be admitted to seeing, not as now through a glass darkly, but face to face, and knowing, not as now in part, but even as also they are known.

B. T. O.

For the Churchman.

Messrs. Editors,—Any thing that relates to the present religious awakening among sailors, may be interesting to some of your readers. It is sometimes pleasing to peruse the warm expressions of their gratitude in the language in which they are originally conveyed, in the absence of education. Among the number just leaving this port, who came to the chancel-rail the Sunday before last, after divine service, in the Floating Church of our Saviour for Seamen in this port, to receive books which had been obtained by their own contributions in the little box for that purpose at the door, and the contributions of those worshipping with them, was one who asked me for some tracts in French and also for a French Bible. His manner was such as excited my observation for the moment, but I had lost the recollection of him among the others, after the Bible and tracts had been given to him, until the next Monday evening when I received the following note. Its characteristic simplicity and piety cannot fail to arrest attention. I shall give you the note below, written in three different languages, French, English and Dutch, all mingled together, and spelled literatim, precisely as it was written, together with a translation annexed. I will merely add that the next morning I went on board the ship Tioga, at the foot of Wall street, bound to London and Calcutta, and had a delightful interview with the person referred to, in the forecastle, before the hour of sailing. He was full of gratitude to me personally, and on leaving him, he went to his chest, and showed me, with no little gratification, his Bible and tracts, and also some letters in French from a brother. The superscription of the note was the following:

Tho the Reveren B. C. C. Parker,
from a sailor, New York.

The purport of the note is a request that prayers may be offered the next Sunday, in the Floating Church of our Saviour, for his preservation on the deep, during his two voyages, and to express his gratitude for the benefit he had received there during his (chort estai) short stay in New York.

I am respectfully yours,
B. C. C. Parker,
Minister of the Floating Church.

New York, May 23, 1845.

Tho the Reveren B C C. Parker	To the Reverend B. C. C. Parker.
Mi Dier Ser, i Requested our good Congregation Not tho forget Mi poor saul an as wel as of our ships compani.	My Dear Sir,—I request our good congregation not to forget my poor soul and as well as all our ship's company.
i am iour Most Respet fuli and obedient and tru servent, and Brodrer D. C.	I am your most respectfully and obedient and true servant and brother. D. C.
20 of May, 1845.	20th May, 1845.
Wui ar going on a voige tho London from der tho Calcuto, in the ship col the than Ge, [illegible] God for the Benefit dat i as Resived, das tam in mi chort estai in New York, an i wel prai to God of Mi Voige dat the work of tamparanse Mit in krese evri dais, for the Benefit of Mi Broders sailor, I tenk iu veri much for dat BiBle dat iu ave Med Me present of, and il promis iu dat i chal Mec Good uis of at, Glori be tho God, and Long Lif tho the Son of fridom. Amen.	We are going on a voyage to London,—from there to Calcutta, in the ship called the Tioga. I am a thousand times thankful to God for the benefit that I have received this time in my short stay in New York; and I will pray to God all my voyage that the work of temperance might increase every days for the benefit of my brothers sailor. I thank you very much for that Bible you have made me a present of. I will promise you I shall make good use of it. Glory be to God, and long life to the son of freedom. Amen.
Der contilman Min Not Nin aut tho Rit i wes Rekuested to Rite for em, iur humble servant G. C. F.	My countryman not knowing how to write, I was requested to write for him. Your humble servant, F. G. C.

Selected for the Churchman.

Goodness in God is not to be regarded as a blind instinct, which necessarily acteth at all times, and in every instance, to the utmost extent of its capacity, and to the highest possible degree; but as a most wise goodness, that is a goodness which is always in conjunction with, and under the direction of, infinite wisdom. For goodness without distinction or discernment could scarce be accounted a virtue or a perfection. Such a notion of the divine goodness would be dishonorable to God, and of ill consequence to the interests of religion and virtue in the world. But his goodness is that of a most holy and understanding mind, and is always exercised in such a way as seemeth most fit to His infinite wisdom, which governeth the outward effects of it, and appointeth when, where, and how, it shall be communicated. We are not merely to fix our views on goodness and benevolence in considering what God may do or may not do with regard to the happiness of His creatures; but to take in every consideration, that of His wisdom, His justice, His holiness and righteousness, and the majesty of His government.—*Leland.*

The Church and Maynooth.

The petitions presented to the House of Commons, for and against the Maynooth Endowment Bill, up to the end of April, were as follows:—For the bill, 46 petitions, 15,483 signatures. Against it, 7,629 petitions, 982,862 signatures. Now the Ministerial press, to take off the edge of this striking fact, keeps calling the opposition "a Dissenting agitation," and so on:—let us therefore, look a little into it, in this point of view. First, it will be remembered, that on the first great presentation of petitions, it was remarked, that *nearly every member on the Conservative side* rose with a number of petitions—while there were few on the Liberal side. Now these, intrusted to Conservative and not Liberal members, must have been chiefly from Churchmen. Again, it will be remembered, that the Manchester petition of Churchmen only, contained 19,000 signatures. Also, that many archdeacons have called their clergy together, as in Suffolk, Northampton, Ely, Gloucester, &c., at which meetings petitions have usually been adopted, with scarcely a dissentient voice. Looking at all these facts, it is impossible to conceive that the proportion of Churchmen in the entire number of petitioners is not very large indeed. And what have we on the other side? The total number of 15,483 petitioners includes the great petition of all the Romanists of England; and of the other forty-five, the larger part are professedly from Presbyterian (i. e., *Unitarian*) congregations. Taking these things into the account, we feel quite warranted in asserting that *not one thousand* Churchmen, being electors, have declared their assent to the measure.—*The Record.*

The Churchman.

New York: Saturday, June 7, 1845.

We have lately, and more than once, been requested to state the differences between *High* and *Low* Church, a request with which we have been in no haste to comply, from a conviction that the terms are pretty well understood, and which we have generally met by referring the querists to the sermon of Bishop Hobart on the subject, which, through the agency of the late excellent Dr. Bayard, was adopted by the Tract Society of our Diocese, and may be had at the Society's Depository, No. 20 John st.

Bishop Hobart's Sermon (we speak from memory, not having a copy of it at hand) assumes the fact of a division among Churchmen on certain points of doctrine and practice, and argues that as parties exist and we must have names for them, it is better to retain the terms High and Low Church, in a sense suited to the present state of opinion and without regard to their original historical meaning, than to substitute others in their place. Certain doctrines and usages distinctive of the Church, and plainly declared and enjoined in our Prayer Book, are very dear to some members of the Church, and held, by various degrees, in less estimation by others: and understanding the terms *high* and *low* to correspond to these various degrees of intelligent appreciation and attachment, Bishop Hobart takes a *High* Churchman to be one who is *highly* attached to the distinctive doctrines and usages of the Church, and a *Low* Churchman to be one who is less attached to them—who either undervalues and denies or practically contradicts them. It is several years since we read the tract, but we believe this will be found to be a fair account of it.

Episcopacy, the sacraments, order, and the Church as the channel of Christian charity, were the points of the Church system which Bishop Hobart asserted and vindicated against those—the Low Churchmen of his day—who were distinguished by their depreciation of Episcopacy and the sacraments, their extempore prayer meetings, and their amalgamation with schismatics in the distribution of Bibles and Tracts. Since then Low Churchmen have risen in their estimation of Episcopacy; the outworking of the revival system has dampened the zeal for extempore prayer meetings and other such means of religious excitement; and the feuds and jesuitism of the society-system, and at the South the fear of abolitionism, have goaded Low Churchmen into a closer conformity with the order of the Church. This is so much made ground; we have no fear that they who have taken it will be driven from it; but are encouraged to believe that what was at first the result of necessity will become more and more the offspring of affection and judgment.

So much, indeed, has been gained on some of these points for which Bishop Hobart witnessed, that it is not uncommon now to hear Low Churchmen call themselves "Bishop Hobart men," and say that there would be little division in the Church if all were content with Bishop Hobart's views. And in consequence there has grown up a vague sort of feeling that party lines have materially changed, and that the terms High and Low Church have ceased to be applicable in the sense in which Bishop Hobart used them.

There is no denying the fact, however, that parties exist under Bishop Hobart's pure and upright successor (who is now paying in part the penalty of his too great liberality and leniency to Low Churchmen) as they did under Bishop Hobart himself; and a little consideration will show that the same names are as apt to designate the parties now as then.

We say this in reference to the *principle* of Bishop Hobart's explanation, rather than in reference to the *particular points* for which he "fought the good fight." Episcopacy, it is true, and certain stringent rubrics for the observance of order are less cavilled at, but other points, expressed with equal or greater plainness in the Prayer Book, are now the object of hostility to many within and many without the Church; two classes, by the by, which have the same common interests and sympathies on the points now at issue as, in Bishop Hobart's day, they had on the points then at issue.

When we speak of *Episcopacy*, we do not mean *Episcopal regimen.* All Episcopalians have admitted that the Prayer Book upholds the government of the Church by Bishops, and this is what we mean by *Episcopal regimen;* but the point to which many Low Churchmen have risen since Bishop Hobart's time, is to regard ordination by Bishops as the sole channel for conveying the divine commission to minister in holy things; and this is what we mean by *Episcopacy.*

The points *expressed* or *necessarily implied* in the Prayer-book, for which the Church is specially called on to witness in the present day, but to the intelligent appreciation of which many of her members have not yet risen, are chiefly these:

1. Baptismal Regeneration. The Prayer-book says expressly that every person, man, woman or child, that is duly baptized, "is regenerate and grafted into the Body of Christ's Church;" and yet there are many Churchmen who unite with Dissenters to reject the statement or explain it away.

2. The Real Presence, or the presence of the Body and Blood of Christ, the same which He took of the Virgin, and now holds in union with the Divinity to be eaten and drank in the Eucharist. This doctrine is plainly expressed in the Prayer-book; as e. g. "Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ and to drink His blood that our sinful bodies may be made clean by His Body, and our souls washed by His most precious blood, and that we may evermore dwell in Him and He in us." Many Churchmen, however, unite with Dissenters and infidels to deny or evade the statement, and revile it as "Popish."

3. The Prayer-book declares that the Sacraments of Baptism and the Supper of the Lord are "generally necessary to salvation;" a declaration of which no intelligible account can be given in respect to the latter sacrament, unless it be that the words of our Lord "Except ye eat the flesh of the Son of man and drink His Blood, ye have no life in you" refer to it, and so place it on the same ground on which Baptism is placed by the parallel words "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." There are Churchmen, however, as well as Dissenters who, by resolving the new birth and the spiritual life into faith, put it in the place of the sacraments as that which is alone necessary to salvation, and explain away the sacraments to be no more than edifying ordinances or symbolical exponents of truth.

4. The sacrifice of the Eucharist as a distinct thing from the sacrifice of prayer and praise. "The Oblation" in our communion service is a plain expression of this doctrine, and yet there are Churchmen who unite with Dissenters to deny it and revile it as "Popish."

Connected with this point are the terms *priest* and *altar*, which are plainly used in our Institution Office, while the fact of our having *priests* and *altars* is as plainly denied by many members of our Church.

5. Absolution. The Prayer-book limits the declaration of absolution to priests, which were a senseless provision unless priests alone had the power to declare it; and yet one Bishop in an Episcopal Address, has condemned "sacerdotal absolution" with almost the same recklessness that another has spoken of the *legerdemain of the sacraments.*

6. The Rule of Faith. Any man who compares the office of Baptism in the Prayer-book with the order for Daily Service, may see that the Apostles and Nicene Creed, and not the Bible according to private interpretation is the Rule of Faith which the Church prescribes to her members. And yet there are many Churchmen who unite with Dissenters in scouting the creeds, and representing the Bible according to each man's private interpretation as the rule of faith.

Some of these, e. g. the doctrine of the sacraments and baptismal regeneration, were prominent points of assault in Bishop Hobart's time; and hence his frequent and unequivocal testimony in their favor. Others of them, e. g. the Real Presence, the Sacrifice of the Eucharist, and the Rule of Faith, then attracted less notice. But they all rest on the same ground; that is to say, they are all either plainly expressed, or (not merely implied, like some other points, e. g. petitions for the faithful departed, but) necessarily implied in the Prayer-book; at least as necessarily implied as Episcopacy. We are not now saying whether the doctrines are right or wrong, but only that they are the doctrines of the Prayer-book; which we believe no unprejudiced man of plain unsophisticated sense will deny. A large portion of the Church proclaim them openly as they stand in the Prayer-book, in the plain grammatical sense of the words; teach them, glory in them; while on the other hand many members of the Church seek to evade or deny them, and unite with Dissenters and Infidels to treat them with contempt or ridicule. These are statements of fact, for the truth of which we appeal to every man's observation. Now adopting Bishop Hobart's principle of explanation, and understanding the terms *High* and *Low* to denote different degrees of attachment to the Church and her doctrines as exhibited in the Prayer-book, it is obvious that the former class are properly termed *High* Churchmen, and the latter *Low* Churchmen.

The above principles are, in our judgment, identical with Christianity and Churchmanship; and if all others took the same view of the matter, their supporters would need to be designated by no other terms than those of Christians and Churchmen. But as many think otherwise, and as distinctions in fact require to be denoted by names, we of course, as well as others, must consent to receive some narrower terms than those which are claimed by all adherents to the faith and Church of Christ. What these names shall be is a matter of *comparative* unimportance; and we can pardon men for calling us *Puseyites, Tractarians, Romanizers, Semi Papists, Anti-Protestants*, or what they list, so they do us the justice to ascribe to us the principles which we profess to maintain. Our present object, however, has merely been to defend our use of the terms High and Low Church against some whose queries have seemed to assume that the terms were either incapable of explanation, or had essentially varied from the meaning which they had in Bishop Hobart's time.

The Protestant Episcopal Tract Society, New York.

This society, in quietly pursuing the objects for which it was formed, has lately added three Tracts to its list.

No. 182. A few brief reasons why Churchmen ought to keep the Festivals and Fasts of the Church.

This is the title of a Tract of four pages, giving a brief analysis of the festivals and fasts of the Church, and plain and good reasons for their observance. It shows how in this way "the Church is continually teaching us about Christ, and the faith He made known to the world, and showing us, by example, how we ought to walk, and to please God." The reasons which the Tract assigns for the observance of these days are (1) it is the order of the Church; (2) they exhibit the whole faith; (3) they have been observed from the earliest times; (4) they are a standing witness for God's claim to all our time. (5) men are brought by their observance into a steadfast habit of going to Church; (6) the week day attendance, not being a matter of custom, is a better test of obedience; (7) the services are blessings: (8) they afford a fitting time to pray not only for ourselves but for those who do not come to them; and (9) they admonish us to be watchful in an age of carelessness, coldness, and forgetfulness of God. This will be found a very useful Tract for general and extensive circulation, wherever the opportunity of attendance at Church on these days is offered by the celebration of the appointed services.

No. 183. The office and duties of God parents.

This is also a Tract of four pages, showing the origin and nature of the office, and the duties which God parents assume. They undertake, it is said, (1) that the child shall be taught the meaning and obligation of the baptismal renunciation; (2) that he shal be taught to believe all the Catholic faith; (3) and to know and keep God's commandments; (4) that for ability to do these things he shall be instructed to depend on God's special grace given in answer to prayer; (5) that he shall be brought to God's house to be taught and catechised by the spiritual pastor to whom he owes obedience; and (6) that he shall in due time and with suitable preparation be brought to the Bishop for confirmation, wherein his Baptism is made perfect. The Tract urges upon parents the importance of seeking for persons to stand in this responsible relation to their children, who will endeavor by God's grace, to fulfil its duties. It should be freely circulated among parents and God parents, and will be convenient for distribution when the office of Baptism is performed.

No. 184. Rev. J. Kettlewell's Directions for a holy and happy Death, abridged. To which is added propositions for the sick, and Prayers, from Bishop Andrewes, and others.

This is a Tract of twenty-two pages judiciously abridged from the larger work of Mr. Kettlewell under this title; which, together with an office for the sick, and for dying persons, and proper prayers upon the death of friends, originally appeared under the general title of Death made comfortable; or the Way to die well. Mr. Kettlewell was one of the faithful and laborious parish priests who adorned the Church of England in the 17th century by their holy lives, and have left behind them some of the best doctrinal and devotional works by which the Church of this age is instructed and edified. His practical Believer, or exposition of the Apostles' Creed, (our copy is the second edition, published in 1703,) is a work to which we always refer with profit; and our old copy of the former work, (ours was printed in 1708,) has been often found a useful and beneficial companion of the sick room. The Tract now published by the society embraces the best part of the "Directions," (1) on the sick man's thoughts on leaving this world; (2) on securing his peace with God by repentance, faith, and continuance in the unity of the Church; (3) on trusting God; (4) on resignation to the will of God; (5) on bearing his sorrows with thankfulness; (6) on patience; (7) and on his carriage under the near approach of death. The Propositions from Bishop Andrewes, and others, for the consideration of the sick relate (1) to the wisdom and providence of God in ordering all afflictions; (2) to patience and thankfulness required in the sick; (3) to contrition and repentance; (4) to the belief of the sick; (5) and to forgiveness of enemies, &c.; suitable prayers being added. This Tract will be found very appropriate and useful for distribution among the sick and in hospitals; and they who are in health will do well to learn from it the way to a holy and happy death.

J. D. C.

By the steamer, the Cambria, we have our regular English files.

There had been a suspension of the Anti-Maynooth excitement in place of which the attention of sound Churchmen was beginning to be directed to a Government measure for the endowment of three colleges in Ireland to furnish education, as it is called, independently of theological teaching. It is of course a mere worldly scheme but those who clamor against the grant to Roman colleges as such merely, will find some difficulty in objecting to this. At all events the English church is so completely enslaved to the State that we despair of her voice being raised against any such measure with success.

Another measure before Parliament affecting the Church is the proposed union of the sees of St. Asaph and Bangor, a Government measure, but opposed by the Bishops and clergy in general. The plan is to unite the two bishopricks mentioned, and erect a new one, viz., Manchester. On the other hand the want of a bishop for Manchester is allowed, but the union of any other sees is opposed on principle, and from a sense that the separate sees need each a bishop as well. The result is that the strong arm of a secularizing ministry has triumphed: Earl Powis's amendment having been lost.

The annual meeting of the Cambridge Camden Society was held on the 8th of May. The proposed dissolution was taken into consideration and decided by the opinions of as many of the members as could be obtained, (those at a distance having sent their votes in writing,) against the step. The numbers were—Against dissolution 271;—For it 109: more than two to one. The present balance on hand as shown by the Treasurer's report is about £600. During the year a member of the Society deceased had left it a legacy of £6000. A committee had been appointed to revise the laws, but in every important point the Society was to continue as before. The influence which this simply voluntary society is exerting renders its operations a matter of interest.

Among the deaths we notice that of Mr. Mitchell, Fellow of Sidney Sussex College, Cambridge, well known as a classical scholar of the very highest rank. His editions of Aristophanes and Sophocles embody the results of deep learning and are at the same time conducted on a more enlarged plan than the *merely* critical word-splitting temper which has been so long the only one known among editors. His "Remains" will be looked for with interest.

In theological literature we do not find many important announcements. Mr. Williams's Harmony of the Resurrection," Professor Whewell's "Elements of Morality," and new editions of "Wall's Infant Baptism" and "Horsley's Translation of the Psalms," are the chief. "Lives of the English Saints" are to be continued quarterly; No. XIII. on the 1st of July. Mr. Burns has published a new volume of Fouque's works, and one of Tieck's.

Lady Willoughby's Diary and Ancient Moral Tales have been lately issued by Wiley and Putnam, forming Nos. 5 and 10 of their *Library of Choice Reading.* Of these the former is already we suppose well known. It purports to be from the private journal of a lady of the 17th century, during the Great Rebellion, and to have been written by one in the 19th, is a curiosity. A more complete transfusion of feeling and identification with the past is rarely met with. The perfection of conjugal maternal and filial love, the matronly correctness and unaffected piety of the supposed journalist *might have been* depicted by more than one woman, but until we have evidence, we shall be slow to believe that any but the authoress could lay these colors on more minutely accurate outlines. To take but one instance of her acquaintance with the less obvious workings of that great Puritan plot which issued in the Rebellion, any reader will see in Lady Willoughby's chaplain an instance of the plan by which Presbyterian Churchmen got admittance into the houses of the great, and there operated on their patrons and all connected with them in a way that we suppose it would be invidious to term Jesuitical. The chaplain here with his frowns at Robin Hood stories and Christmas dancing, and at last, his abundance of Scripture texts to justify bloodshed, (p. 44) is a historical fact, and all the better introduced for being seen but seldom. Lord Willoughby too, is an instructive instance of the class who in those times endeavored to reconcile Puritanism with the Church, and found too late that the new element was content with nothing short of a total destruction of the old. For many such lessons independently of more general ones, and the beauty of its execution, the volume is well worth reading; quite as much so as the tales in which 17th century sieges and 19th century sentimentalities are tied together—an ill assorted union.

The other volume above mentioned is a reprint of one of Burns's Fireside Library, "Evenings with the Old Story Tellers." The original from which these tales are taken bears the somewhat formidable but happily deceptive title "Gesta Romanorum," and is well known as containing the origin of many famous modern productions. But of Roman history there is of course nothing, nor are the tales limited to Roman events and scenes. They embrace in all probability the popular traditions of the middle ages, from whatever source derived, and bearing in mind recent philological discoveries, we may with no stretch of fancy trace them back to the days of Abraham, and to the furthest East the undoubted origin of the Teutonic races. In this point of view, the tales in question are of value to the antiquarian But in a larger and more generous sense, they commend themselves to all whose sympathy with humanity is not determined by the accidents of place and time, and whose love of the past craves somewhat more than a knowledge of nations and a recital of wars and revolutions. In such collections as the present is found one way to a *personal* acquaintance with the people of past generations: their stories show how their tastes and habits were constituted better than any formal disquisition. The present publication consists of selections from the *Gesta*, held together by a series of college conversations, rather heavy, but embodying much that will render them better understood. We must dissent from

the criticism which sets down as unnecessary the introduction of the *morals*, which our monkish compilers contrived to elicit from, or fasten to, the legends. In some cases they are trite, in many harsh, in all strained and fanciful:—this is easily granted. Still as glimpses into a life less understood by us than even the social condition of the middle ages, they are surely of value. So far as they go they show a refining, *one idea*, temper which nothing but monasticism could produce. Again, before condemning them as intrinsically useless, allowance should be made for the difference in the culture of those to whom they were addressed. Undoubtedly to those capable of receiving it, the ideal needs to be merely presented in a fitting garb. But the mediæval mind was not of this order, and hence we find that it became necessary both in writing and preaching to extract from the legends employed some palpable meaning, in order that what otherwise would have been a mere amusing fable, might afterwards become suggestive of high and holy truth. "Sir Guido the Crusader" with the *Moral* would *then* make an impression, while Undine itself would not have succeeded. But both the monkish apologue and Fouque's beautiful creations show the aspirations of northern mind after the inner Truth. D

NOTES EXPLANATORY AND PRACTICAL *on the Epistle of Paul to the Ephesians, Philippians and Colossians, by* ALBERT BARNES (Harpers) are in continuation of a series which this writer has for some time been preparing. His doctrinal position is too well known to need indication. In glancing at the work we were struck by the notes on Eph. i. 21, and Col. i. 16, and the way in which Mr. Barnes is half inclined to accept the Patristic interpretation in regard to angelic beings because of its intrinsic force, and half inclined to neglect it because it is Patristic. But if the particular words in these passages were applied by St. Paul, as he allows, to the celestial hierarchy, and the mention of the remaining four in other parts of Scripture is indisputable, what is the sense in such qualifying expressions as we are treated to. Surely the more logical way is to accept the beautiful and consistent nine-fold division of angelic beings, so universally taught by the Fathers. The volume before us is well enough printed, but such illustrations as the wood-cuts are of little use and less ornament.

POEMS BY W. W. LORD have been issued by the Messrs. Appleton in a beautifully printed volume with illuminated cover. The author is evidently no common poet. More than this,—the majority of pieces give proof of a pure well-regulated mind, delicate in conception and graceful in utterance. He is not, to be sure, a religious poet as Wordsworth, whom he so well delineates in the "Ode to England," unless we grant the title to the devotees of Nature and a simple Deism. He is not of the priesthood of poetry, nor has, like Wordsworth in the churchyard among the mountains,

"Done
One sacrifice whose scent shall fill the world."

Yet there is great vigor and reach of conception in many of Mr. Lord's effusions, and where the religious element is allowed to appear, it gives promise of holier thoughts if not higher poetry than he has yet allowed himself to utter. "Worship," the first poem in the volume will explain our meaning: it is a communion with, and invocation of praise from, all the outer world, wherein, though deeper meanings are conveyed than in Thomson's "Hymn," yet its close affinity to that psalm of mere Natural Religion is at once felt, and the suppression of an element which demands recognition from a Christian bard distinctly perceived; and the glimpse which we have of it at the end only makes us regret that it was left out of its true connexion. Some of the poems will commend themselves to all readers of taste, even if a few are chargeable with too ambitious an aim as wholes; the "Ode to England" contains a poet's commemoration of poets among whom Coleridge, plainly Mr. Lord's teacher, is feelingly portrayed. The Magian and Hebrew Hymns are expressions of the distinction between theism and pantheism, of which no philosopher need be ashamed. On the whole we are highly pleased with much that we find in the volume: the love-songs, however, we are bound to say, are not superior to the ordinary run of these *fungi*.

THE HISTORY OF IRELAND, *Ancient and Modern by the* ABBE MAC GEOGHEGAN, *translated from the French by* PATRICK O'KELLY," is to be published in eight numbers, illustrated with steel engravings. The first part, containing 80 pages, well printed on good paper, is just issued, bringing the history down to the year B. C. 431. The number seems to be taken up with the obscure traditions of Milesian and other colonies, and contains much that is curious. D. & J. Sadlier, 58 Gold street, are the publishers.

JAMES MARTLE, *or the Boy that went to Sunday School*, (D. Brunner, Baltimore,) is a well meant and well executed little tale for children, by the Rector of St. Stephen's, Baltimore. It is designed to show the beneficial workings of a Sunday School in connexion with the Church, and the doctrines of the Prayer-book.

THE ALLEGHANIAN is the title of a new weekly, devoted to literature and the arts, with the general appearance of which we have been favorably impressed, and really do not see why its claims on public favor are not equally strong with those of any of the class. Office, 11 Spruce street. Terms $2 per annum.

PETER PARLEY'S GEOGRAPHY FOR BEGINNERS, *with 18 maps, and 150 engravings*. Huntington & Savage, 216 Pearl street.

"Littell's Living Age," No. 55, "The Episcopal Observer" for May, "The Christian Parlor Magazine" for June, the "Encyclopædia of Domestic Economy," No. 4, and "Harper's Illuminated and Pictorial Bible," No. —, are on our table.

NARRATIVE OF THE UNITED STATES EXPLORING EXPEDITION, &c., by CHARLES WILKES, U. S. N. *Vol. 2.* Lea & Blanchard, Philadelphia.

We mentioned the former volume of this work a week or two back, and are happy to find it appearing with so much promptness. To those who cannot procure the more costly edition, we take the liberty of commending this modified form of it. The work may be procured at Wiley & Putnam's in this city.

THE DEAD IN CHRIST: *an inquiry concerning the intermediate state, the future blessedness, and the mutual recognition of "the dead that die in the* LORD." By J. W. MCCULLOUGH, M.A., (Baltimore, Robinson,) will not fail to attract attention, both from the already established reputation of the author, and the subject of the work. It does not aim at being a minute inquiry into every point suggested by so extensive a theme, but rather to lead all who may read it to "deeper feelings of awe and reverence for invisible beings, and things spiritual and eternal." Of course with such a design, no one but must wish the author GOD speed. The shocking tendencies all around us to materialism and acquiescence in the "eternal sleep of the soul" need the most vigorous and forcible antidotes, and such will be found in the primitive doctrines of the Church.

BISHOP HENSHAW'S ADDRESS *on the occasion of laying the corner-stone of Grace Church, Providence, R. I.*, is a generally sufficient vindication of our Church from what are well termed the "vulgar objections" to it. We are concerned however to see that in meeting the charge of "not holding in their purity and integrity the great doctrines of the Gospel," the Right Reverend author refers in disproof to "the Commentary of Scott," and the works of Romaine and Cecil as "the very best exponents of the fundamental principles of evangelical truth." And this from one who is sworn to "banish and drive away from the Church all erroneous and strange doctrines contrary to God's word!"

The same Prelate has set forth *An office to be used at the laying of the Corner-stone of a Church or Chapel*, which we think well arranged, though somewhat long.

We have been much interested in the Rev. W. F. MORGAN'S LETTER to his charge, *the Members of Christ Church, Norwich, Conn.* Its object is to induce increased reverence in public worship, and the duty of each member of a congregation in this respect is herein very properly, but mildly represented. Though meant for a particular parish, it would be found of use in many others.

☞ It is with no ordinary feeling of pleasure and gratitude that we publish the following from the "Batavia Spirit of the Times" of Tuesday last:—

BATAVIA, Monday morning, June 2, 1845.
4 P. M.—Bishop De Lancey has reached our village, rather refreshed than otherwise by the ride and change of scene.

From the Christian Intelligencer.

TO THE EDITORS.

"Puseyism in Brooklyn, N. Y."

DEAR SIRS,—In your paper of the 8th instant, under the above head, you have given currency to statements *several weeks after they have been retracted* in the paper where they first appeared, as well as in several other papers.

I cast no imputation upon you; this is only another instance how seldom a contradiction can overtake a false rumor, and how often an injurious report gets published, while the refutation is unseen or disregarded.

What you have published is based upon an anonymous communication sent to the *Christian Witness* about the first of April last. It was promptly contradicted in the *Protestant Churchman*, without my solicitation or knowledge, by a clergyman of this city, well known as a decided opponent of what you call "Puseyism," and was immediately retracted by the Witness: yet the rumor goes on circulating throughout the country, with divers additions, biographical and critical, concerning the individual whose name is thus brought before the public.

Under these circumstances, I beg you will allow me the right of saying in my own person, that the statement is essentially false in its whole purport and effect. In the "Scene in St. John's," in which my name is made to figure, my own personal share was very humble—being merely that of reading the anthem in the Burial Service at the request of the rector of the parish. As to my "semi-chanting style"—I can only say that I read in the way in which I suppose I always read an anthem or hymn, in distinction from a sermon or narrative from Scripture. I dare say my reading is bad enough, and, long before "Puseyism" was heard of, has been so judged; but I never supposed there was any thing heretical in its tone.

As to the "burning candles" on the reading desk and communion table—they were there solely for the same reason that they are often to be found in very many unsuspected Protestant Churches, namely, because the sexton supposed they would be needed to see by, which was the fact. The church is dark—the chancel very dark—and it was late in the afternoon of a dark day in March.

As to the rest, there was nothing in the conduct of the service that could be regarded as strange or peculiar in the eyes of any person familiar with the service of the Episcopal Church.—The officiating minister's "back was turned to the congregation" during a part of the service, simply because it always is and must be so, when prayers are read at the communion table, in every church where the chancel is arranged as in St. John's, which is the case in numerous churches into which "Puseyism" is not suspected to have found any entrance. The rest of the clergy, during that part of the service, also "turned their backs to the congregation," for the simple reason, that, as they *sat* in chairs, *facing* the congregation, during the reading of the Scripture lesson, and while the congregation sat, so when the congregation knelt along with the officiating minister in the concluding prayers, these clergymen knelt upon the floor with their faces in or towards their chairs, as would naturally be the case in any church or any other place, in your communion as well as ours.

And finally, as to "even the benediction being pronounced by one of them with his back turned to the congregation"—there was no "benediction" at all, in the sense in which your paragraph would be understood by all your readers. It was the formula which concludes all the prayers in the Book of Common Prayer and in all the books of Family Devotion used in our Church by "High Churchmen" and "Low Churchmen." It is a part of the prayers themselves, and in all our churches is *always* said kneeling, or in the same position in which the preceding prayers of which it is the conclusion, are said; and no clergyman of our Church ever dreams of rising and turning to the congregation to pronounce it: while, as to the Benediction proper, (in the sense in which the word is used in your paragraph,) a "High Churchman" would be the last man to pronounce it otherwise than standing, and with his face towards the kneeling congregation. Every intelligent member of the Episcopal Church knows that Thomas Scott or John Newton would have read what you call the benediction at the end of the Burial Service in the same way as it was read on this occasion.

And allow me here to say (since so many rumors have been set afloat about St. John's church) that the services there always are, and from the necessity of the case must be, conducted in substantially the same way as in all our churches. There are only *two* particulars in which there is any deviation from the practice prevalent throughout the country. The one is the custom of the minister to recite the Creed along with the congregation, and with his face towards the communion table. This has always been the practice of the Church of England, where it is enjoined by canon; and though unusual in this country, is not an absolute peculiarity. I suppose the reason for the custom to be, besides its great antiquity, that, in reciting the Creed the minister is considered to do it not so much as a ministerial as a personal act. It is his own confession made *along with the congregation*, and in which he says *Amen* as well as they; and by turning *in the same direction with them*, toward the communion table, which is the symbolic "altar of our faith," this idea is marked. To me there seems nothing unfit in it. The other particular is the custom of likewise turning to the communion table when the *Gloria Patri* is sung or said. This is altogether, I believe, an individual peculiarity of the Rector's. I do not conform to it. With the exception of these two particulars, there is nothing at all in the conduct of the service at St. John's out of the usual course; and surely these particulars are too indifferent and trivial to be made the subject of criticism to the detriment of charity, and much less to be the ground of so many injurious rumors, which the congregation indeed know (but which others cannot so well know) to be absurdly untrue.

If this statement shall seem inconveniently long, I trust it will occur to you as a sufficient apology, that it is easy to utter an erroneous report in a *few words*, which it may take many to make circumstantially accurate and just. As affecting myself alone, I should not have troubled you with this reply. It is not in the power of such representations to injure me in the estimation of those with whom I am brought into intimate relations, either personal or official. But by the advice of a kind friend (an eminent and good man of your communion) I send you this statement as due to the cause of truth and charity, and also to other interests not personal to myself. Besides, when a man's name is "published far and near without contradiction" (as you say) in connection with an unjust and injurious report, and he at length feels it his duty to set the matter right, it is but just he should have a chance to undo the mischief as far as may be (for it can never be but partially undone) even though he should occupy more space than could be desired.

In the bonds of Christian charity,
Brooklyn, May 15, 1845. C. S. HENRY.

The Virginia Convention.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Virginia, in accordance with the provision of the Constitution, and the resolution of the last Convention, assembled in St. George's Church, Fredericksburg, on Wednesday, the 21st inst. There were present, the Bishop and Assistant Bishop of the Diocese, and more than seventy clergymen, and sixty five lay-delegates. The Convention was opened with the reading of Morning Prayer, by the Rev. E. Boyden, rector of St. Ann's and Walker parishes, Albemarle county, the ante-communion service, by Bishop Johns, and a sermon by the Rev. George Adie, rector of Shelburne parish, Loudon county, from Matt. xvi. chap 18th, v., "And upon this rock I will build my Church; and the gates of hell shall not prevail against it."

On the conclusion of divine service, the Convention was organized, (Bishop Meade in the chair,) in the usual form, by calling the roll of the clergy of the diocese, and the presentation of the certificates of the lay-delegates, which were referred to a committee to examine; and on their report, the Convention adjourned till 8 o'clock, A. M., on Thursday.

In re-assembling on Thursday, at the hour of adjournment, after prayers by Bishop Johns, (Bishop Meade in the chair,) the various Standing Committees were announced by the President, and the remainder of the session was consumed, with a recess for public service, in the reading, by the Bishops, of their annual addresses, and by the clergy, of a portion of the parochial reports.

A large portion of Bishop Meade's address was occupied in presenting a history of the rise and progress of the Protestant Episcopal Church in Virginia. The Convention ordered an edition of it in pamphlet form, to be published for more general distribution in the parishes.

The closing day of the Convention, (Saturday.) was spent in deliberation and discussion in regard to the re opening of the High School, in hearing the reports of the Standing Committees, the Trustees of the Theological Seminary, and an appeal, by the missionary at Parkersburg, (the Rev. Thomas Smith,) in behalf of the members and friends of the Church in the North-western portion of the diocese, for means for the erection of churches, &c.

The Board of Trustees of the High School having announced that they had elected the Rev. E. A. Dalrymple, rector of St. Paul's parish, Hanover county, Va., principal of the Institution, and that means were wanted for the repairs of the buildings and articles of furniture for the Boarding department and School room, a subscription to effect this object was opened in the Convention, and, we are gratified to say, that, in a short time, the amount required, $1,000, was given in pledges, to be redeemed on the first of Sept. next.

The Report of the Committee on the state of the Church, called attention to the importance of Sunday Schools, as an effective means of imparting, by oral instruction, the doctrines of the Gospel, and the principles of our Church to our servants, recommending with great earnestness their establishment in all our city and country parishes and congregations.

The Trustees of the Theological Seminary stated that the condition of the Institution under their charge was never in a more healthy and prosperous condition. The number of students connected with the Seminary the past year, is larger than at any former period. The efforts of the Bishops in the Eastern Dioceses to increase the funds of the Institution, resulted in obtaining, in money and subscriptions, the amount of about fifteen thousand dollars, to be vested, as received, in the permanent funds of the Seminary, now amounting to about twenty five thousand dollars.

The Committee on Finance reported that the Treasurer of the Convention had received from the parishes for the contingent fund of the Convention more than four thousand six hundred dollars.

Thus terminated another annual assemblage of the Clergy and Laity of the Church, convened for the purpose of consulting together on the best means of promoting the prosperity of our beloved Zion, and of unitedly supplicating in its behalf the Divine blessing.—*Southern Churchman, abridged.*

DIOCESE OF ALABAMA.—An esteemed clerical correspondent has our best thanks for the following interesting ecclesiastical intelligence:—

The fourteenth annual Convention of the Protestant Episcopal Church, in the Diocese of Alabama, met in St. John's Church, Montgomery, at 10 o'clock, A. M., on Thursday, the 1st of May. The Rt. Rev. N. H. Cobbs, D.D., took the chair, and the Rev. Ethan Allen, of Christ Church, Tuscaloosa, was appointed Secretary. At 11 o'clock the Convention took a recess for divine service. The Rev. F. B. Lee, of St. Paul's, Carlowville, read prayers; the Rev. Mr. Allen read the lessons; the Bishop the ante-communion service, and the Convention sermon was preached by the Rev. L. B. Wright, of St. Paul's, Selma. In the afternoon, our beloved Bishop delivered his address, giving an interesting account of his labors and visitations since he entered upon the active duties of his Episcopate, in December last. From it we learned that he had already visited nearly all the parishes and missionary stations in the diocese. He reported to the Convention one hundred and forty confirmations, two churches consecrated, and two persons admitted to the diaconate. He gave an interesting and cheering account of the condition and prospects of his diocese. Several new parishes had been formed, (three of which were received into union with the Convention;) our little band of clergy had increased from *fourteen* to *nineteen*; most of whom were in attendance, and all of them in the active discharge of parochial duty, except one or two. Among other things, the Bishop recommended the establishment of a diocesan school. It is hoped that early and vigorous measures will be taken to carry out his laudable design. During the reading of the Bishop's address, every one was convinced, that God in his great mercy had sent us *the very man*, who, of all others, would be most instrumental in building up the Church in this diocese. It was manifest that he had given himself entirely to the work.

The two following days were occupied in great harmony and love, in doing the ordinary business of the Convention. From the parochial reports we had gratifying evidence that the clergy were generally faithful in the discharge of their trusts, and that God's blessing was more abundantly bestowed on their labors than ever before. Of baptisms reported, there were 190 more than in any former year, while all other departments of parochial duty exhibited a corresponding increase. It may be gratifying to know that the Bishop's salary, small though it be, was nearly all promptly paid at this Convention. We have no fund. It is raised by an assessment on the various parishes. To raise a fund, however, for this purpose, occupied a large share of the deliberations of this body.

Divine service was held twice on Friday and Saturday—and on Sunday three times. It is believed that much good has been done during this Convention. Certain it is, that the interest increased each day, and we believe that this meeting will long be remembered as the one from which the Church in Alabama will date a new era.

On Sunday morning, 4th May, after a sermon by the Bishop, the Rev. John L. Gay, minister to St. James's, Eufaula, was admitted to the holy order of the priesthood. The candidate was presented by the Rev. J. J. Scott, of St. James's, Livingston, who, together with the Rev. Messrs. Lewis, Wright, and Knapp, united with the Bishop in laying on of hands. On Sunday night, after a sermon by the Rev. Mr. Lewis, the Bishop confirmed *nine* persons. The next Convention is to meet in St. Paul's Church, Carlowville, on the first Thursday in May, 1846.

Banner of the Cross.

East Alabama.—It may be gratifying to the friends of the Church to learn that the Right Rev. Bishop Cobbs recently visited one of the parishes lately formed in that region. On Saturday and Sunday, the 10th and 11th inst., he preached in Eufaula, Barbour county, to large and attentive congregations. On Sunday morning, being Whitsunday, he confirmed *six* persons. It is understood that several other persons were desirous of receiving this holy rite; but from the shortness of the notice, and from other causes, were not prepared at this visitation. It is to be regretted that the Bishop, from previous engagements, was not able to visit any other of the several stations which are, or lately were, under the pastoral care of the minister in this region. He has promised, God willing, to visit them, and all the Creek and Coosa county, during the ensuing summer and fall. It is hardly necessary to add, that the Bishop was much encouraged during his visit to this long-neglected region of our country—That the Church may readily be established at several points, and all that is wanting to secure such a desirable result, is a faithful, earnest, and devoted ministry. Our truly apostolic Bishop captivated here, as he does everywhere, all hearts. God speed him in his good work!—*Banner of the Cross.*

Annual Convention of Georgia.

The Convention of this Diocese met at Milledgeville, on Thursday, May 8th.

There were present at the Convention the Rt. Rev. Stephen Elliott, D.D., Bishop of the Diocese, seven of the clergy, and fourteen lay delegates.

The Convention sermon was preached by the Rev. William B. Stevens, M.D., and was characterized by the ability and eloquence which distinguishes this worthy divine. After divine service the Convention was organized, and the Rev. Thomas F. Scott elected Secretary.

The names of the persons ordained were—William J. Ellis, Owen P. Thackara, Benjamin F. Mower, and N. A. Okeson, all of whom will probably remain in our diocese. May God's grace enable them to prove faithful laborers in this vineyard of the Lord!

The ordination sermon was preached by the Rev. E. E. Ford, D.D., and the candidates were presented by the Rev. S. G. Bragg.

At night (Whit-Sunday) the annual missionary sermon was preached by the Rev. Thomas F. Scott. On account of unavoidable circumstances, several parochial reports were not received, and therefore the actual condition of the Diocese could not be fully exhibited in the proceedings of the Convention.

Mr. William P. Hunter was elected Treasurer of the dioeese for the ensuing year, and Mr. George J. Hollock, Treasurer of the Committee on Missions.

Members of the Standing Committee.

Of the Clergy—Rev. Edward Neufville, Rev. Seneca G. Bragg, Rev. Edward E. Ford, D.D.

Of the Laity.—William B. Bullock, Esq., Dr. T. Barton, Hon. R. M. Charlton.

Committee on Missions.

Of the Clergy.—Rev. Edward Neufville, Rev. Seneca G. Bragg.

Of the Laity.—Hon. R. M. Charlton, Joel Ives; —— Stolesbury.

Delegates to the General Convention.

Of the Clergy.—Rev. Edward Neufville, Rev. Edward E Ford, D.D., Rev. Seneca G. Bragg, Rev. William Bacons Stevens, M.D.

Of the Laity.—Hon. John M. Berrien, Edward F. Campbell, Esq., Nathan C. Munroe, Esq., C. F. M. Garrett, Esq.

On Monday morning, May 12th, the Convention adjourned, to meet at Athens, on the Thursday after the first Monday in May, 1846.—*Cor. So. Ch.*

PROJECTED MISSIONARY COLLEGE AT CANTERBURY.—Proposals are in circulation for the establishment of a missionary college at Canterbury, principally in connexion with the Society for the Propagation of the Gospel in Foreign Parts; and his Grace the Archbishop has given his sanction to the scheme upon the understanding that it is to be "conducted in all respects on the principles of the Established Church, and to be under the superintendence of the Archbishops of Canterbury as visitors."—*Ch. Newspaper.*

Married.

In Brooklyn, L. I., on Tuesday morning, June 3d by the Rev. J. F. Schroeder, D.D., Rector of St. Ann's, Hall, Flushing, L. I., RICHARD LINDO DELISSER, of Falmouth, Jamaica, W. I., to ELIZABETH MARY, daughter of George S. Puffer.

Calendar.

June.

8. Third Sunday after Trinity.
11. St. Barnabas the Apostle.
15. Fourth Sunday after Trinity.
22. Fifth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. Sixth Sunday after Trinity. St. Peter the Apostle.

July.

6. Seventh Sunday after Trinity.
13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
25. St. James the Apostle.
27. Tenth Sunday after Trinity.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D. D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, 20 John street.
Evans, Rev. Benjamin, 23 Hamilton street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Grigg, Rev. John, 417 Houston street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawley, Rev. Fletcher J., 9th Av. betw. 22d and 23d st.
Heyer, Rev. Wm. Grant, 457 Bowery, cor. Ninth st.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 213 Green street.
Huddart, Rev. R. Townsend, 422 Houston.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev. Lot, 77 Second avenue.
Labagh, Rev. I. P., Gravesend, L. I., or 218 Broadway.
Lyell, D.D., Rev. Thomas, 77 Anthony.
Marcus, Rev. Moses, cor. of Lexington av. and 27th st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. B. C. C., 114 East Broadway, cor. Pike.
Peck, Rev. Isaac, 23 Wooster street.
Pollard, Rev. F., 401 Hudson.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 208 Wooster street.
Southard, Rev. Samuel L., 26th near 4th avenue.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Thayer, Rev. F., 239 Eighth avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D.D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth.

Brooklyn.

Bancroft, Rev. Charles, 1 Sand street.
Blake, D.D., Rev. John L., 3 Cornell Place Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington avenue, opposite the Collegiate Institute.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., Pierrepont, near Fulton.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Died.

In this city, on Wednesday evening, May 28, in the comfort of a reasonable, religious and holy hope, CHARLES EPHRAIM LOCK, M. D., formerly of Boston, Mass., aged 37 years.

In this city, on Sunday evening, June 1, JAMES W., infant son of George W. and Lætitia Hamilton, aged 4 months and 12 days.

DIED, on Friday, 9th inst., at the residence of her brother, Mr. Samuel Youngs, of Oyster Bay Cove, Miss CATHARINE M. YOUNGS, daughter of the late Daniel and Catharine Youngs.

In the death of one so universally beloved, the family of the deceased are called upon to mourn a more than ordinary bereavement. Characterized, from her earliest years, by a gentleness and sweetness of temper rarely to be met with, she became by her exemplary deportment a bright ornament of the Church which she always loved, and of which she had become a communicant, some time previous to her last illness.

In the bitter hour of separation from one so tenderly loved, how consoling is it to her mourning relatives, that she has so lived, as to enable them to entertain a well-grounded hope of her joyful resurrection, and to glean comfort from the inspiring words—"Blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors, and their works do follow them." A.

Notices.

☞ The Rev. FLAVEL S. MINES will deliver the stated Quarterly Sermon in the Mission Church of the Epiphany, on Sunday evening next. Services to commence at half past 7 o'clock. The usual Missionary Collection will be made. June 7.

GENERAL PROTESTANT EPISCOPAL S. S. UNION.—The Board of Managers will hold their Annual Meeting at the Depository No. 20 John street, on Wednesday, 25th inst., at half past 8 o'clock, A. M.

The Managers are respectfully requested to attend without further notice. By order,

(Signed) ANTHONY TEN BROECK, Sec'y.
New York, June 3, 1845.

☞ The editors of the periodicals of the Church will confer a favor by copying the above notice.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—A regular meeting of the Board of Managers will be held at the the Church Depository, No. 20 John street, on Tuesday afternoon next, the 9th inst., at 5 o'clock. WM. H. BELL, Sec'y.
New York, June 7, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The Board of Trustees will hold their regular meeting at the Church Depository, on Tuesday afternoon next, the 9th inst., at half past 5 o'clock.

DAVID HUBBEL HOYT, Sec'y.
New York, June 7, 1845.

ASSOCIATE ALUMNI OF THE GENARAL THEOLOGICAL SEMINARY.—The Annual Meeting of this Association will be held on Wednesday, 24th June, instant, at 7 P.M., in St. Luke's church, in the city of New York.

The Annual Sermon will be preached the same evening. Divine service to commence at 8 P. M.

The Annual Essay will be read the following day, at 12 M. in the Seminary Library.

A full attendance of the members is earnestly requested. By order,

June 7. W. WALTON, Rec. Sec'y.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK:—

A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening, the 9th inst. THOS. P CUMMINGS, Rec. Sec'y.
New York, June 7th, 1845.

N. B.—Patrons of the Society, and "all clergymen residing in the city of New York and canonically connected with this diocese" are members of the Board of Managers. June 7.

GENERAL THEOLOGICAL SEMINARY.—The stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the city of New York, in the Sunday School room of St. John's Chapel, on Wednesday, June 25, 1845, at 6 o'clock, P. M. EDWARD Y. HIGBEE, Sec'y.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church, in the city of New York, on Wednesday, the 18th of June next, at 5 o'clock, P. M.
June, 1845. P. VAN PELT, Sec'y.

CHURCH OF THE HOLY APOSTLES, Rev. Mr. Thayer, Rector.—A *third* service every Sunday evening, at half past 7 o'clock, in the Sunday School Building in 36th street, *near* the Institution for the Blind. The public generally are invited to attend. June, 1845.

FAIR AT ST. LUKE'S CHUURCH, ROSSVILLE, STATEN ISLAND.—The Ladies of St. Luke's Church, Rossville, Staten Island, (Rev. Charles D. Jackson, Rector,) propose holding a Fair at Rossville, on the 4th day of July. Contributions in money, or articles left with Thomas C. Butler, 20 John street, New York, will be thankfully received. The Parish is new, and at present an interesting object for the contributions of benevolent Churchmen. June 7.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 5 P. M.

EIGHTH WARD FREE CHURCH.—This congregation continues to worship in their temporary Chapel, corner of Canal and Hudson streets, (2d floor.) Divine Service is now held three times on Sundays, 10½ A. M. 3½ P. M. and 7½ P. M. Seats free.

N. B.—Donations and subscriptions toward the erection of a church edifice are solicited, and will be thankfully received by Rev. E. A. NICHOLS, 528 Hudson, or J. B. WOOD, 14 Wall street, opposite the Bank of Commerce. June, 1845.

In Press, and will be published without delay.

THE CHURCHMAN'S REASONS FOR HIS FAITH AND PRACTICE.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. iii. 15.

By Rev. N. S. Richardson, A. M., author of 'Reasons why I am a Churchman,' &c.

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EPISCOPAL BOOKS.—The undersigned have on hand and for sale at their Bookstore, all new Episcopal works, at reasonable prices. Clergy from the country would do well to call and examine.

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DICTIONARY OF THE CHURCH.—Containing an Exposition of Terms, Phrases, and subjects connected with the external Order, Sacraments, Worship, and Usages of the Protestant Episcopal Church, with an especial reference to the Church in the United States, by the Rev. William Staunton. No Theological Library is complete without a copy of this work. Price $1 25.

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June 7. 25 John street.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 28th of May, the Treasurer has received the following contributions:

Monthly contributions, S S of St Andrew's ch, New York, $1 24; Christ ch, Gardiner, Maine, per Rev W R Babcock, half, $20 93; J C A, per W P Stewart of Norfolk, Va, $4; through C Seymour, Treasurer of W N Y, Christ ch, Manlius, $2; St Mark's ch, Leroy, $19; St James's ch, Batavia, $7 50; Trinity ch, Fredonia, $5; Grace ch, Utica, $35 65; St Paul's ch, Rochester, $8 94; St Paul's ch, Syracuse, $11; Trinity ch, Geneva, $5; St John's ch, Ithaca, $3; Grace ch, Lockport, $5—$102 09; Sunday school, St Peter's ch, New York, per Rev Dr Smith, $1 75; through E Wilcox, R A in Phil, from J R J, half, $12 50; a member of St Luke's ch, Phil, half, $5; Whitsunday offerings of St Paul's ch, Steubenville, Ohio, $15 50; Missionary Society, Emanuel church, Holmesburgh, Pa, half, $20; St John's ch, Carlisle, Pa, $20; Christ ch, Towanda, Pa, $3 20; Trinity ch, Eaton, $5; Christ ch, Patterson, half, $4 12; St James's ch, Lancaster, half, $59; Female Missionary Society, St Andrew's ch, Mt Holly, N J, $14 75—$159 07; a lady, per Rev N Sayre Harris, half, $1; Mr M Kilbourne, Milwaukie, Wis, per Bishop Kemper, $10; Grace ch, Camden, S C, $6; an offering from Hancock Barracks, Me, per Capt Welster, U S A, $23. Total, $329 08.

THOMAS N. STANFORD, Treasurer,
June 4, 1845. 139 Broadway, New York.

Notice.—Churches or individuals having on hand funds for the Domestic Committee are earnestly requested to send them to the Treasurer before the close of the fiscal year, June 15th.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 28th ult, has received the following sums:

From S school, Christ ch, New Orleans, for support of a child in Africa, $20; from "O," do, do, for education in China, $25; legacy of Miss E S Gardiner, through R H Gardiner, Esq, Gardiner, Me, for Constantinople, $100; from "a friend to missions," through the same, for Constantinople, $100; Christ ch, Gardiner, Me, Rev W R Babcock, rector, half, $20 93; from Ellen M, Emily M, and Frances E, children of C H Dabney, Esq, Providence, R I, education in China, $25; collections by Rev S Hazlehurst, for particulars of which, see next number of Spirit of Missions, for Africa, $331 91; through C Seymour, Esq, Treasurer W N Y, Misses Van Wagenen, St Paul's ch, Oxford, 1st of 3 annual payments for support of Wm De Lancey, Africa, $20; ladies of St Paul's ch, do, 1st of 3 annual payments for support of Ruth Tracy, China, $25; Christ ch, Manlius, $5; St Mark's ch, Le Roy, $10; Trinity ch, Fredonia, $5; Grace ch, Lockport, $6; Trinity ch, Geneva, $5; St Paul's ch, Rochester, for Africa, $9 09; St John's ch, Mount Morris, China, $40; do, do, general, $14 31; Grace ch, Lockport, from a communicant, for Greece, $1—$145 40; through Rev W H Barnwell, from a number of persons of color, Charleston, S C, for education of Alexander Washington Marshall and George Hazard Barnwell, Africa, $40; through Edward Wilcox, Esq, R A, Phil, Young Ladies' Sewing Circle, St John's ch, Northern Liberties, Phil, per J W Rester, Esq, education, Africa, 75; Rev Robt Prout, Prince Frederick, Md, for Africa, $9 50; "J R J," half, $12 50; a member of St Luke's ch, Phil, half, $5; Whitsunday offerings, St Paul's ch, Steubenville, O, per Rev J D Morse, $8 50; Missionary Society, Emmanuel ch, Holmesburg, Pa, half, $20; a female friend, Brownville, Pa, for China, $1; col'd class, St James's ch, Phil, for Africa, $7 56; collection, Christ ch, Pottstown, Pa, half, $4 13; St James's ch, Lancaster, Pa, monthly offering, half, $59; do, do, for Africa, $12; Female Missionary Society, St John's ch, Mt Holly, N J, Mrs Eliza Kempton, Sec'y, for Africa, $3; do, do, female Sunday school, $8 25—$225 44; family mite box, $2 80; Christ ch, Brooklyn, for China, $46 62; for Africa, $46 62—$93 24; St Peter's ch, Chelsea, N Y, Rev Dr Smith, $15 17; Mr Charles Archer, St Luke's ch, N Y, for China, $3; Mrs Greenfield, Columbia, Tenn, by Bp Otey, half, $5; 4th payment from ladies of Ch of Ascension, N Y, for support of beneficiary, Athens, $80; Emmanuel ch, Brooklyn, a communicant's offering, 2d Sunday after Trinity, for China, $20; for Africa, $20; for Greece, $10—$50; a member of do, half, $2 50; S Brown, Esq, Ch of the Ascension, N Y, 2d instalment for education, China, $50. Total, $1335 39.

J. SMYTH ROGERS, Treasurer,
New York, June 4, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Andrew's ch, Rev R M Abercrombie, $11 02; Grace ch, Lyons, $2; Grace ch, Lockport, by the Sunday scholars, $1—by the hands of Charles Seymour, Esq—$3; Gulian C Verplanck, subscriber, $5. Total amount, $19 02.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 4, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Grace ch, Lyons, $1; St Paul's ch, Syracuse, $2, by Charles Seymour, Esq, Treasurer Diocese W N Y—$3; F M, donation, $1 15; Geo H Bell, donation, $3—$4 15; Floyd Smith, jr, annual subscription, $1; John Campbell, donation, $10; Frederick Bronson, do, $10; Rev John W Chanler, do, $10; Mrs Susannah Drake, do, $10; Oswald J Camman, do, $10. Total amount, $58 15.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 4, 1845.

GERMAN CHURCH.—The Treasurer of St. Simon's Church gratefully acknowledges the receipt of the following sums, viz:

Collection in All Saints' ch, by the Rev B I Haight, rector, $30 03; from the offerings of St Mark's ch in the Bowery, by the Rev Dr Anthon, rector, $25. Total amount, $55 03.

JOHN A. VAN BLARCOM, Treasurer,
June 4, 1845. 290 Pearl street.

Donations for this object will b thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 161 Fulton street; Stanford, & Swords, 139 Broadway; Mr T Cook, jr, 216 Houston street; or with the Treasurer.

GEN. PROT. EPIS. S. S. UNION.—The Treasurer acknowledges the receipt of $20, from Christ ch, Poughkeepsie, Rev Dr Reed, rector, a donation to the funds of the institution.

JOHN W. MITCHELL, Treasurer,
June 3, 1845. G. P. E. S. S. U.

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Oxford University Statutes, translated by Ward, vol. 1, $2 50. June 7

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The Angel Guard.

BY MRS. NORTON.

But deep in each man's heart some angel dwells,
Mournfully, as in sepulchral tomb;
Set o'er our nature like calm sentinels,
Denying passage to bad thoughts that come
Tempting us weakly to our final doom,
Patient they watch, whatever may betide;
Shedding pure rays of glory through the gloom,
And bowing meek wings over human pride—
As once in the lone grave of Him the crucified!

Angels of grief, who, when our weak eyes tire
Of shedding tears, their sad sweet lessons teach;
Angels of hope, who lift with strong desire
Our mortal thoughts beyond a mortal reach;
Angels of mercy, who, to gentle speech
And meek forgiving words, the heart incline,
Weaving a link of brotherhood for each;
Angels of glory, whose white vestments shine
Around the good man's couch in dying life's decline.

Need of such heavenly counterpoise have we
To bear us up when we would grovel down;
To keep our clogged and tarnished natures free
From the world rust that round our hearts hath grown
Like mouldering moss upon a sculptured stone;
To soften down the cruelty and sin
Of crabbed selfishness that stands alone,
With greedy eyes that watch what they may win,
The whole wide world a field to gether harvest in!

From the Church.

THE RICH MAN AND LAZARUS.

(*From Notes on the Parables by the Rev. R. C. Trench.*)

"There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day." He was habitually clothed, for so much the word implies: it was not on some high day that he thus arrayed himself, but it was his ordinary apparel; his self-glorifying was without a break: so too his sumptuous fare, it was of every day. The extreme costliness of the purple dye of antiquity is well known: the honor too in which this color was held; it was accounted the royal color: the purple garment was then as now in the East, a royal gift. (Esth. xviii. 15; Dan. v. 7; 1 Macc. x. 20.) With it too idols were often clothed. (Jer. x. 9.) There was as much then of pride as of luxury in its use. And the byssus, which we have rightly translated "fine linen," was hardly in less price or esteem, so that he plainly sought out for himself all that was costliest and rarest. Yet while this was so, it has often been observed, and cannot be observed too often, that he is not accused of any breach of the law—not, like those rich men in St. James (v. 1—6,) of any flagrant crimes. "Jesus said not, a calumniator—he said not, an oppressor of the poor—he said not, a robber of other men's goods, nor a receiver of such, nor a false accuser—he said not, a spoiler of orphans, a persecutor of wid ows: nothing of these. But what did he say? —There was a certain rich man. And what was his crime?—A lazar lying at his gate and lying unrelieved." Nor is he even accused of being as he is sometimes called—for instance in the heading of the chapter in our Bibles—"a glutton," a Sir Epicure Mammon. To call him such, serves only to turn the edge of the Parable. For, on the contrary, there is nothing to make us think him other than a reputable man—one of whom none could say worse than that he loved to dwell at ease, that he desired to remove far off from himself all things painful to the flesh, to surround himself with all things pleasureable. His name Christ has not told us, but the poor man's only; "Seems he not to you," says Augustine, "to have been reading from that book where he found the name of the poor man written, but found not the name of the rich, for that book was the book of life." "Jesus," says Cajetan, "of a purpose named the beggar, but the rich man he designated merely as a certain man, so to testify that the spiritual order of things is contrary to the worldly. In the world, the names of the rich are known, and when they are talked of, they are designated by their names; but the names of the poor are either not known, or if known are counted unworthy to be particularly noted."

When it is said that Lazarus, this beggar, was laid at the rich man's gate (at the vestibule or in the open porch of his palace), the station probably whither he was daily brought, (Acts iii. 2,) this is an ample reply to one, who in his eagerness to fasten some charge or other on the Scripture, asserts that there is no reason sufficient given why the rich man should have been punished as he was—that "his only crime seems to have been his wealth." The beggar was cast in his very porch, so that ignorance of his distresses and miseries might in no wise be pleaded—and even if that rich man did not know, that ignorance itself would have been his crime, for it was his task to have made himself acquainted with the misery that was round him; for what else was the leisure of wealth given him?

As the rich man's splendid manner of living was painted in a few strokes, so in a few as expressive, is set forth to us the utter misery and destitution of Lazarus. Like Job, he was "full of sores"—hungry and no man gave to him—for since it is evidently our Lord's purpose to describe the extreme of earthly destitution, it seems most probably meant that he desired, *but in vain*, "to be fed with the crumbs which fell from the rich man'stable," (compare Judg. i. 7.) —even these were denied him. Shut out from human fellowship and human pity, he found sympathy only from the dumb animals—"the dogs came and licked his sores." Chrysostom indeed, and others after him, have seen in this circumstance an evidence of the extreme weakness and helplessness to which disease and want had reduced him; he lay like one dead, and without strength even to fray away the dogs, which approached to lick his sores, and thus to aggravate his misery by exasperating their pain. Yet this is hardly what is meant: for medicinal virtue was in ancient times popularly attributed to the tongue of the dog; being moist and smooth, it would certainly not exasperate, but rather assuage, the pain of a wound. The circumstance seems rather mentioned to enhance the cruelty and neglect of the rich man, and to set them in the strongest light;—man neglected his fellow man, beheld his sufferings with a careless eye and an unmoved heart, yet was it a misery which even the beasts had pity on, so that what little they could they did to alleviate his sufferings.

There is nothing expressly said concerning the moral condition of Lazarus—nothing concerning his faith, his patience, his resignation to the will of God. Yet these from the sequel must all be assumed, since his poverty of itself would never have brought him to Abraham's bosom. We may certainly assume that he suffered after a godly sort, that he did not "call the proud happy," nor say that he had cleansed his heart in vain, but patiently abided, putting his trust in the Lord. His sufferings were sanctified to him; else the sufferings themselves, however great, would have profited him nothing, would have brought him not a whit nearer the kingdom of God. In all homiletic use of the Parable this should never be left out of sight. Thus Augustine has more than one admirable discourse, in which having brought home to the rich and great, to the prosperous children of the world, the awful warning which is here for them, he turns round to the poor, and exhorts them that they be not deceived, as though mere outward poverty were of itself sufficient to bring them into a conformity with Lazarus, and into the possession of the good things which he inherited. He tells them that poverty of spirit must go along with that external poverty, for that last is to be looked at, not as itself constituting humility, but only as a great help to it—even as wealth is to be regarded not as of necessity excluding humility, but only as a great hindrance to it, a great temptation lest they that have it be high-minded, and come to trust in those uncertain riches, rather than in the living God: and he often bids them note how the very Abraham into whose bosom Lazarus was carried, was one rich in flocks and in herds and in all possessions.

But this worldly glory and this worldly misery which Christ has painted are alike to have an end: they are the passing shows of things —not the abiding realities. "It came to pass that the beggar died." He died, and how mighty the change! he whom but a moment before no man served, whom none but the dogs cared for, is tended of Angels, is by them carried into the blessedness prepared for him, "into Abraham's bosom." This phrase has been sometimes explained as though he was brought into the *chiefest* place of honor and felicity, such as the sons of Zebedee asked for themselves, (Matt. xx. 23,) that he was admitted not merely to sit down with Abraham in the kingdom of heaven, at the heavenly festival, whereunto all the faithful should be admitted, but to lean on his bosom, an honor of which one only could partake, as John the beloved disciple leaned upon Jesus' bosom at the paschal supper. But this explanation starts altogether upon a wrong assumption, since the image underlying "Abraham's bosom" is not that of a feast at all.—Hades is not the place of the great festival of the kingdom, which is reserved for the actual setting up of that kingdom, and to which there is allusion Matt. viii. 11; Luke xiii. 29, 30. This is not a parallel passage with those, but rather is to find its explanation from John i. 18, where the only begotten Son is declared to be in the bosom of the Father: it is a figurative phrase to express deep quietness of an innermost communion. Besides, the Jews, from whom the phrase is borrowed, spoke of *all* true believers as going to Abraham, as being received into his bosom. To be in Abraham's bosom was equivalent with them to the being "in the garden of Eden," or "under the throne of glory," the being gathered into the general receptacle of happy but waiting souls. (See Wisd. iii. 1—3.) The expression already existing among them received here the sanction and seal of Christ, and has therefore been accepted by the Church; it was in common use among the Fathers, who understood by it in like manner, the state of painless expectation, of blissful repose which should intervene between the death of the faithful in Christ Jesus, and their perfect consummation and bliss at his coming in his glorious kingdom. It is the "Paradise" of Luke xxiii. 43, the place of the souls under the altar, (Rev. vi. 9); it is, as some distinguish it, blessedness but not glory.—Thither, to this haven of rest and consolation, Lazarus after all his troubles was safely borne.

But "the rich man also died and was buried," —it would appear according to the order of the narrative subsequently to Lazarus, so that, as has been noted, the mercy of God was manifest in the order of their deaths: Lazarus was more early exempted from the misery of his earthly lot; Dives was allowed a longer time and space for repentance. But at last his day of grace came to an end, he died also and was buried. There is a sublime irony, a stain upon all earthly glory, in this mention of his burial, connected as it is with what is immediately to follow. No doubt we are meant to infer that he had a splendid funeral, all things according to the most approved pomp of the world; this splendid carrying to the grave is *for him* what the carrying into Abraham's bosom was for Lazarus—*it* is his equivalent, which, however, profits him but little where now he is.

For his death is for him an awakening from his flattering dream of ease and pleasure and delight upon the stern and terrible realities of the life to come. He has sought to save his life and has lost it. The play in which he acted the rich man is ended, and as he went off the stage, he was stripped bare of all the trappings with which he had been furnished, that he might sustain his part: all that remains is the fact that he has played it badly, and so will have no praise, but rather extremest blame, from him who allotted him the character to sustain. "*In hell* he lift up his eyes," or rather "in Hades:" for as Abraham's bosom is not heaven, though it will issue in heaven, so neither is Hades hell, though to issue in it, when death and Hades shall be cast into the lake of fire, which is the proper hell. (Rev. xx. 14.) It is the place of painful restraint, where the souls of the wicked are reserved to the judgment of the great day—it is "the deep" whither the devils prayed that they might not be sent to be tormented before their time, (Luke viii. 31,)—for as that other blessed place has a foretaste of heaven, so has this place a foretaste of hell;—Dives being there is "in torments," stripped of all wherein his soul delighted and found its satisfaction; his purple robe has become a garment of fire; as he himself describes it, he is "tormented in this flame."

The Right of Dissenting Ministers to Perform the Burial Service in the Churchyards.

Case submitted to Dr. Lushington.

"What is the law as it now stands relating to the interment of dissenters:

"Where—1st. There is no burial ground attached to the dissenting place of worship?

"2d. Where the friends of the deceased think proper to dispense with the services of the clergyman and the dissenting minister is desired to perform the ceremony?

"Can the dissenting minister claim the right of preceding the corpse to the grave in the churchyard, seeing it deposited, and singing a hymn over the remains, though afterwards he retires outside of the walls to offer up a prayer, and deliver his address?

"Is not the churchyard the freehold of the clergyman, and is any one authorized unless episcopally ordained to perform any ceremony on consecrated ground?

"T. S. GRIMSHAWE,
Rector of Burton Latimer,
Northamptonshire."

Case submitted by the Dissenting Minister.

"There is at Burton Latimer a congregation of dissenters of the Baptist denomination—many of this congregation die unbaptised, to whom the Episcopal minister is not allowed by law to extend the right of burial. Having no burial-ground connected with their own place of worship, the dissenting minister has been accustomed to perform the funeral rites in the following manner. He walks before the corpse, into the churchyard, gives out a hymn at the grave and then retires beyond the limits of the churchyard and performs the other parts of the funeral service outside the wall of the consecrated ground, which consists of a short address and the offering up of a prayer.

"He has also been informed that the law does not prohibit his reading a portion of the Scriptures and praying in the churchyard, such duties being not strictly official or ministerial; this he has not been accustomed to do.

"Now we wish to know—

"1st. Whether a dissenting minister (not episcopally ordained) has a right to walk before a corpse into the churchyard?

"2d. Has he a right to perform all or any of the following duties on the consecrated ground, viz.—to give out a hymn, to read a portion of the Scriptures, and to offer up a prayer?"

Dr. Lushington's Opinion.

"I am of opinion that the law recognises no distinction as to the burial of dissenters. Unless the person to be buried falls within the prohibition of the Rubric, as unbaptized, the duty of the incumbent is to bury the corpse with the usual funeral service, without regard to whether the person when alive was a dissenter or not. I think, when the friends of the deceased apply to the clergyman, to abstain from performing the funeral service on the ground that the deceased when alive was a dissenter, the clergyman may comply with such request; but I am of opinion that the dissenting minister cannot claim a right to precede the corpse to the grave in the churchyard, and sing a hymn over the remains, though he afterwards retire outside the walls, and there offers up a prayer and delivers an address.

"2d. It is true that the freehold of the churchyard is generally, but not always, in the incumbent, but the law does not rest particularly on that foundation. The principle is that the ground is consecrated for divine offices according to the rites of the Church of England, and that the incumbent has the sole and exclusive right, as well as duty, of performing such offices. Even a clergyman episcopally ordained could not perform any ceremony within the churchyard without the leave of the incumbent, nor even then, except according to the form of the Church.

"I have read the statement drawn by the Baptist minister; it does not alter my opinion, that opinion being that no person save the incumbent or other clergyman of the Church of England, by his permission can perform any description of funeral rite in the churchyard, and only such a rite as the Church sanctions.

"STEPHEN LUSHINGTON."

Union between the French and English Churches.

From *Frank's First Trip to the Continent*, by the Rev. W. GRESLEY.

Mrs. Seymour.—"Do you think that union with the Church of Rome is possible, or even desirable? Do you think it right for us to wish it?"

Mr. Fleming.—"It cannot, I suppose, for a moment be doubted that the present state of division in the Christian Church is a thing much to be deplored: and that the unity and intercommunion of the whole Christian world in one body is most desirable. Attempts at union have been made from time to time by very good men; especially I might mention one at the beginning of the last century, soon after the accession of George I., when there was a correspondence between our own Archbishop Wake, and the Doctors of the Sorbonne, particularly M. Dupin, which, at one time, appeared to promise fairly.* The Archbishop seems first to have endeavored to draw them away from their submission to the Pope. He argued that, in point of fact, they were not much more submissive to him than we are in England. We, indeed, repudiate submission altogether. The French Church professes submission, but subject to an appeal to the general council; that is, if they differ from the Pope, they reject his authority and appeal to another tribunal. Dr. Dupin did not seem to find much difficulty in this proposal. He observes that a union between French and English bishops and clergy may be completed, or at least advanced, without consulting the Roman Pontiff; who may be informed of the union as soon as it is accomplished, and may be desired to consent to it; that if he consents to it, the affair will then be finished, and that, even without his consent, the union shall be valid; and in case he attempts to terrify by his threats, it will then be expedient to appeal to a general council. He concludes by observing, that this arduous matter should be discussed between few; and if there be reason to hope that the bishops, on both sides, will agree about the terms of the designed union, that then application must be made to the civil power to advance and confirm the work—to which he wishes all success."

However, other persons concerned were not prepared to go so far as Mr. Dupin; and when difficulties arose, the English Archbishop wished that, at any rate, *the forms of worship of the two Churches might be so far assimilated, that we might join together as brethren*, leaving our Creeds and Articles for after consideration. He wished that there should be a mutual toleration, if not an entire conformity.

In a letter to Mr. Beauvoir, who was chaplain to the English Embassy, and the medium of his communication with the Doctors of the Sorbonne, the Archbishop says:—

"One thing only should be provided for, to purge out of the public offices of the Church such things as hinder a perfect communion in the Service of the Church; that so, whenever any come from us to them, or from them to us, we may all join together in prayer and the holy Sacraments with each other. In our Liturgy there is nothing but what they allow of, save the single Rubric relating to the Eucharist; in theirs, nothing but what they agree may be laid aside, and yet the Public Offices be never the worse or more imperfect for it. *Such a scheme as this I take to be a more proper ground of peace at the beginning than to go to more particulars.*" If in such a foundation we could agree, the rest would more easily be built upon it.

Mrs. Seymour.—"How came the scheme to fail?"

Mr. Fleming.—"From the same cause which we so often find to mar the interest of religion; the interference of worldly men. The Regent of France was governed by the Abbe du Bois, a man of whom it has been said that, 'Neither his being consecrated as an archbishop, nor created a cardinal, is a much more remarkable circumstance than his ever being introduced to public notice at all, except in the pillory.' The Abbe happened, at this time, to be aspiring to a cardinal's hat; and considered that it would further his views at Rome if he used his interest at court to stop the Doctors of the Sorbonne in the midst of their career, and to nip the project of union with England, in the bud. The correspondence, which had been carried on in secret, was by this time divulged, and the project of union engrossed the conversation of the city of Paris. At first the court seemed favorable, but the Abbe du Bois, for the reason above mentioned, set his face against it. Piers Girardin, one of the doctors who had conducted the correspondence, was sent for to court, severely reprimanded by Du Bois, and strictly charged, under pain of being sent to the Bastille, to give up all the letters he had received from the Archbishop of Canterbury. This step naturally suspended the correspondence, and the whole affair came to an end."

Mrs. Seymour.—"What is required in order to effect community of worship between members of the two churches?"

Mr. Fleming.—"The Pope must withdraw his excommunication, and allow Roman Catholics to join in our service, as they did for some time after the Reformation. We, on our part, must withdraw our anathemas, which were consequent upon the excommunication of the Pope. There is nothing but the Pope's interdict that prevents Romanists in England from joining in our worship; for, as Archbishop Wake says, it contains nothing contrary to their tenets. On the continent some changes would be necessary before Anglo-Catholics could partake of their service. We could never bow down to their images, or use prayers addressed to the Virgin, or other saints. As to their bowings, and crossings, and variety of ceremonies, they are mere matter of taste. We must make up our minds to put up with them, when we go as strangers and travellers to worship in their churches; and they, on their side, must submit to the plain ceremonials of our Church, when they come to England. There is, in fact, very little to prevent intercommunion between the Churches. I am not speaking of what is necessary to effect an entire union, as regards creeds, articles, and formularies; but simply of what changes are required to allow English Churchmen to join in the ordinary Roman Catholic service abroad, and for them to worship with us in England."

Mrs. Seymour.—"Do you think that there is a probability of union of this sort?"

Mr. Fleming.—"No; I apprehend that we are as far as ever from any union to which the Church of England could agree."

Mrs. Seymour.—"Why so?"

Mr. Fleming.—"Because the Romanists are more bigoted than ever. In viewing the advances which the Church is making in France, for instance, while we rejoice that religion of any sort is being revived, it is no slight drawback to observe that some of the most objectionable practices of their Church, especially the worship of the Virgin Mary, is more prominently insisted on than ever. Besides, I do not think the Romanists will advance one single step to meet us; they have not the slightest intention, as it appears to me, of doing so. On the contrary, the recent improvement in the tone of the English Church, and the revival of a catholic spirit amongst us, has only served to make them more bitter than ever against us.

"The principle of Tridentine doctrine (if we believe their present organs) is this, 'That alone, of all churches and against all conventicles whatsoever, no matter whether Episcopal, Presbyterian, or lay, the Church of Rome has the message and Gospel of God; that to us mortals all truths of revealed religion derive their certainty, and their binding force, from the authority of Rome; that all doctrine which she teaches is infallibly true, necessary, and of God; that all doctrine which she condemns is infallibly false, impious, and of the devil.'*

"This shows a tolerable confidence, if not much of Christian humility: so long as the Pope is backed by such writers as this he is not likely to relinquish much of his claims.

"The following is another instance of the feeling of Roman Catholics to their Anglican brethren. It is from the letter of Count Mt. Alembert, on whom the Cambridge Camden Society recently conferred the privilege of honorary membership:—'The Camden Society,' he says, 'having done me the unsolicited and unmerited honor of placing my name among its honorary members, I feel, not only authorized, but conscientiously obliged, to speak out what I inwardly think of its effort and object . . . They are carried on with the professed intention of blending together the interests of Catholic art and of the Church of England, and of identifying the Catholic faith of the middle ages, in England, with the Anglican schism. Against this intention, I, as an honorary member of the said society, beg to enter my most earnest and most catholic protest.

"First, and principally, I protest against the most unwarranted and most unjustifiable use of the name of *Catholic* by the people and things belonging to the actual Church of England. . . . . Even the debased Russian Church,—that Church where lay despotism has closed the priest's mouth, and turned him into a slave,—disdains to recognize the Anglicans as Catholics. He then speaks, in very strong terms, of the persecution of the Romanists in Ireland:—'Shall the perpetrators and inheritors of these unexpiated, unrepented, and unforgiven sins, come in quietly, and sit down with the Catholic Churches, with bundles of tracts about hierurgical matters and monumental brasses under their arms, and shall we not, one and all, arise to reject and expel them? God forbid that we should do otherwise! There is a place in the Catholic Church for public penitents, whence many saints have risen, on the wings of humility and contrition, to the glorious eminence of an Augustine; but there is no place for proud sinners, who would shake off the chains of isolated error without confessing their guilt and that of their forefathers.'

"This is a pretty good sample of what we may expect: we offer to shake hands, and get a good rap on the knuckles. If Roman Catholic laymen speak and act thus, what are we to expect from their priests and popes? I fear the letter of M. le Comte represents with tolerable accuracy, the feeling of the Romanists to the Anglo-Catholics. The Romanists will not move one step to meet us: the Anglo-Catholics must advance the whole way. Every thing that has received the sanction of Rome,—pardons, purgatory, pilgrimages, transubstantiation, relics, the blood of St. Januarius, the house that travelled from Nazareth to Loretto, the three skulls of St. James, and all the incredible and monstrous figments which have ever received the sanction of infallibility, —all these, together with the Pope's claims of universal sovereignty, and power to depose kings, and to define new articles of faith, we must put up with, if we would effect a union with Rome, that is, in her present temper.

"But as these concessions are utterly out of the question, it seems certain that, for the present generation at least, the union of the Churches is, humanly speaking, impossible. And who are to be blamed for this state of things? Why, partly the Romanists themselves, for their intolerable presumption and arrogance, as exemplified in this precious letter of the Count Mt. Alembert; and, secondly, our own sinful laxity, and unholiness, and want of discipline, which has bred such a mean opinion of us in the minds of earnest men of the Romanist communion. When those who ought to be friends quarrel, it is pretty certain that there are faults on both sides; and the way to make up their quarrel is to be careful each to mind his own faults, rather than to dwell on those of his neighbors.

"If the best-informed members of the French Church would follow the steps of their learned predecessors, such as Dupin, De Marca, Baluze, and the historian Fleury,—if, instead of encouraging these pilgrimages, and other doubtful or superstitious practices, they would inquire diligently into the ancient records of the Church, and examine modern practices, with a view to correct them according to the primitive rule,—if they would think more of the ancient liberties of the French Church, as it existed before the rise of the Pope's temporal power, there might be a hope that a form of Christianity more pure and primitive than the present might again flourish in the Churches of SS. Irenæus, Hilary, and Germain. And, on this ground, an intercommunion, and even union, between the Churches might be restored. For the English Churchman who understands the principles of his own Reformation is aware that primitive antiquity was the standard used to adjust all that was then called into dispute. It is from thence that we derive our apostolic discipline, and the orders of our ministers, our Liturgy, our Creeds, and our interpretation of the Word of God. If the French Church would submit its formularies and practices to the same standard, we might yet worship together, cordially, as brethren, instead of shrinking from each other, as we now do, with suspicion."

* The Tablet.

* See Appendix III. to Mosheim's Ecclesiastical History, translated by Maclaine.

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REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

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EDWARD COOPER, A. M.,
Sing Sing, April 15, 1845—tf. PRINCIPAL.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

FROM the *Norfolk (Va.) Courier.*—"The New Organ lately erected in our city by Mr. GEORGE JARDINE, of New York, was on Wednesday afternoon, fully tested in the presence of a select and numerous auditory. The exhibition was as creditable to the builder, as gratifying to all who were present, and elicited the warmest approbation. We cannot hesitate to pronounce it a *splendid* instrument. It combines the excellencies of finished workmanship, great variety of tones, and exquisite expression, in a wide range of twenty stops; of a principal and minor organ whose powers may be united at will. And so happily subdued are even the sonorous depths of its largest pedal pipes, and so sweetly modulated its treble, that no harsh, ungrateful sound vexes the hearer, and detracts from the flood of melody. We were struck with the fine effect of the swell; in the Dulciana, Flute Hautboy and Trumpet; whilst in the Open Diapason, the imitation of the French Horn was admirable. Exclusive of his other merits, Mr. Jardine possesses peculiar ability in *voicing* his organs," &c. &c.

Mr. Jardine professes to manufacture Organs, large and small, very superior to most of those made in this city, and he respectfully solicits a continued patronage.

☞ Large, full toned, and most effective Church Organs, from $300 upwards. Organ Manufactory, 83 Anthony street, New York. May 3.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
161 Fulton street, New York.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

JAMES A. SPARKS,

No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A. M., price $1 50. May 31.

Western Episcopal Bookstore, Louisville, Ky.

S. K. GRANT, Bookseller and Stationer, No. 20 Market street, Louisville, keeps constantly on hand a good and general assortment of Theological, school, and miscellaneous books, and fancy stationery; all the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. April 5—2m

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THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

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J. A. SPARKS, Churchman's Bookstore,
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